[Registered at the General Post Office as a Newspaper.

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXVII.—New Series, No. 1574. LONDON: WEDNESDAY, JAN. 19, 1876. Price { UNSTAMPED.....5d. STAMPED .....5½d.

CONTENTS.

Ecclesiastical Affairs:
Pulpit Lectures on Free Church Principles 49
University Reform 49
Mr. Alfred Illingworth on Church Property and its Disposal 50
The Liberation Society .. 51
The Mayor of Plymouth and the Liberation Society 52
"Establishment: the Blight of Truth" 52
The Burials Question .. 54
Church and State on the Continent 54
Mr. Gladstone on the Sunday Question 54
Sectarian Education and Church Property in America 55
Religious and Denominational News 55
Correspondence:
A New Ecclesiastical Test 56
Wrentham British School 56
The Rev. S. B. James' "Tastes and Habits" 56
Stepney Meeting New Day and Sunday-schools ... 57
The Education Act 57
Foreign Miscellany 57
Gleanings 58
Epitome of News 59
Leading Articles:
Summary 60
The Situation in France 60
Piecework and Trade Unions 61
Literature:
"Angola and the River Congo" 62
Mrs. Oliphant's "Curate in Charge" 62
Hood's Life of Isaac Watts 63
A German Missionary ... 65
School Books 64
Brief Notices 65
Births, Marriages, and Deaths 66
Advertisements 66

Ecclesiastical Affairs.

PULPIT LECTURES ON FREE CHURCH PRINCIPLES.

Mr. Baldwin Brown's Sunday evening discourses on "Establishment, the Blight of Truth," deserve and will receive the gratitude of all to whom the religious principles of Nonconformity are dear. There is a sterling ring about them, a trumpet tone of prophetic fervour, which recalls the noblest elements in old English Puritanism. Such a contribution to the great controversy of the present day is most timely and valuable. For we cannot conceal it from ourselves that as the arena of conflict widens, and the question passes into its final stage of fierce political battle, there is no little danger lest the original and most inspiring motives of the agitation should be forgotten amidst the hurly-burly of the fight. We ourselves have felt it our duty frankly to accept the proffered alliance of those whose opposition to the principle of Establishment arises solely from motives of political and social reform. Such a course is indeed necessarily involved in the complication which entangles the interests of spiritual truth with the aims of political parties. The Establishment cannot be overthrown except by the national will. And the very reasons which make an identification of Church and nation impossible also render it inevitable that the expression of the nation's will concerning the Establishment must arise out of very heterogeneous elements. No law on the subject can be carried except by a Parliamentary majority; and no principle of religion or morality requires us to wait until the motives actuating the votes of that majority can be shown to come up to the ideal which we set before ourselves. The same thing is true of the constituencies which create Parliamentary majorities. The conditions under which we work, therefore, absolutely require that we should accept help which, if not prompted by our own religious motives, is, at least, sincerely and honourably given. But, while we firmly maintain this ground, it is never for a moment to be supposed that we desire in any degree to recede from, or to disguise, the purely religious and Christian principles on which our own objections to Establishments have always been based. We are the more anxious to insist upon this because it is greatly to be feared that the enervating influences of an easy going time, and the genial blandishments of Erastian Church dignitaries, have been too successful in soothing and neutralising the high-toned, if stern, principles of our Nonconformist fathers.

In the midst of many Laodicean lullabies the voice of Mr. Baldwin Brown breaks in, not harshly or dissonantly, but with the nobler music of a call to spiritual conflict. In the midst of his quiet pastoral work and unwearied literary labours, Dean Stanley's recent eloquent eulogy on the corpse-like beauties of Erastianism has touched him to the quick. And it is long since we have been so moved and roused by any pulpit exposition of great Christian principles as we have been by these lectures on "Establishment, the Blight of Truth." Calling the attention of his hearers to the apostolic utterance, "Where the spirit of the Lord is, there is liberty," he asks them in plain terms whether they believe it or not. The question is highly necessary. There is a record in the New Testament of certain disciples who, on being asked whether they had received the Holy Ghost, frankly replied that they had not even so much as heard whether there were any Holy Ghost or not. To read or hear many of the arguments adduced in this day in favour of political props of the faith is almost enough to compel the belief that there are many disciples in the same position now. And this seems to be Mr. Baldwin Brown's opinion. "Is there or is there not," he asks, "a Spirit in the Church who takes of the things of Christ, and shows them to him whose heart is open to receive them, that he may show them to the world?" He then goes on to state that at least in the belief of the primitive Christians there was such a Spirit present with them, not as a temporary gift, but as a permanent and immortal power of inspiration. He condemns in words of no uncertain sound the inadequate conception of Christianity as a "certain civilising, humanising, elevating influence" dependent mainly upon culture for its power. And then, with great keenness, he retorts upon any Erastian Churchmen who may hold his views to be "visionary," fanatical, or anything but solid Christian truth, with a blunt appeal to their own ordination service, wherein the candidate is required to declare that he is "moved by the Holy Ghost." The retort reminds us of a quiet and unobtrusive Nonconformist minister who, in answer to a tirade on the beauties of the Anglican liturgy and the imperfections of extemporaneous services, made no reply but a quotation from the creed that forms so prominent a part of that liturgy, "I believe in the Holy Ghost."

Mr. Brown is not oblivious that he may be asked, "How far are you prepared to push this principle?" The wildest fanatics even more than the noblest saints have been confident of their own inspiration. Mr. Brown acknowledges the difficulty; but he shows clearly that if the Bible is to be trusted, that difficulty is not to be met by the imposition of any political bondage on spiritual impulses. "Precisely the kind of confusion, as they call it, which our Christian Erastians so anxiously deprecate, was the law of operation in the Divinely ordered Jewish Church; and very wonderfully out of confusion a grand order evolved itself." But in Mr. Brown's view the possible excesses of religious zeal are not without restraining and tempering influences provided for them by the divinely ordained constitution of the world. The first he mentions is civil society, the ordinary action of which, altogether apart from any establishment of religion, operates in many ways upon the life of the Church. The second tempering influence over religious zeal "is its own natural healthy experience, which Establishment wholly destroys." Nor is the influence of culture to be neglected so long as it is not substituted for religion.

In a second discourse, which we have not space to notice at large, but of which we give an extended report this day, Mr. Brown insists upon the necessity of Disestablishment for reasons which, equally with those given above, touch the deepest susceptibilities of spiritual life. We sincerely trust that his earnest and out-spoken words will reach the hearts of many to whom the zeal of the fathers has become a vaguely remembered tradition, if not a forgotten dream.

UNIVERSITY REFORM.

It is not always rich people who know best how to manage their money. When a man is compelled to make a little do, he will generally find means to make that little go as far as possible. But when a man's income is in excess of his necessities or his ambition, he ceases to watch curiously the expenditure of his servants; and the inevitable result is unjustifiable waste. These observations are true also of institutions. Switzerland, notwithstanding the annual influx of British gold, is at the best a poor country; but in the management of its national education it makes thrift supply the place of wealth. Instruction, whether primary, technical, or professional, is there brought more generally within the reach of every individual citizen than is perhaps the case in any other country in the world. England, on the other hand, is perhaps more renowned for its wealth than for any other characteristic; and its ancient educational institutions are more richly endowed than those of any other land. If these resources were administered with fairness and economy, there can be no doubt whatever that all classes of Englishmen would enjoy educational advantages such as would cast far into the shade those of Germany, Switzerland, or the United States. The endowments of our Universities, and of our old foundation schools, to say nothing of cathedral property, would certainly, if fairly administered, secure a certainty of secondary education to every promising boy and girl in the land.

But what are the actual facts? University education is still, to a very large extent, the exclusive privilege of the rich; a state of things notoriously opposed to the intentions of "pious founders." Or, if occasionally, ingenuous poverty "breaks the bar of circumstance," and forces its way to the high seats of learning, this is commonly the result of some happy chance, or degrading patronage. Meanwhile, what is the relation of the universities to the intellectual life of the nation? Do they determine the victorious principles in scientific controversy? Do they stamp their character upon popular literature? Do they lead the van of progressive opinion on any subject whatever that stirs the passions of men? So far as any such influences are concerned, they might as well be established at the North Pole or in Timbuctoo. True, they succeed in imparting a certain intellectual mannerism to the scions of noble families, which hand down high political offices from one generation to another by an undisputed right to hereditary succession. Let it be granted also that they set the fashion in athletic sports, and promulgate the very best ideas on systems of training for running and rowing.

The most approved slang of the day, also, may often be traced to the classical banks of the Isis or the Cam, These, however, are not quite the benefits which a nation usually expects from its universities. We do not wish to be unfair; we gladly acknowledge that the University extension scheme, which has sent down men of high attainments as popular teachers into our great centres of population, has been a substantial step in the right direction. But as this scheme is self-sustaining, it has nothing to do with the charge, which we hold to be abundantly established, that revenues which ought to make these institutions the very brain of England, originating or co-ordinating all the most ethereal impulses, vibrating through the national body, are wrongfully and wastefully squandered on merely sectarian purposes.

That is, in effect, the position established with overwhelming evidence in the three letters which we recently published from the Hon. E. Lyulph Stanley. These letters incidentally confirm observations made in our columns not very long ago on the deleterious influence of clerical headships and fellowships. But we are bound to acknowledge that these letters show the perversion of Universities to ecclesiastical purposes to be far profounder and more widely reaching than we had assumed. Take, for instance, some of the financial facts adduced by Mr. Stanley. The chapels of the various colleges in Oxford alone absorb nearly 9,000*l.* a year. Of this sum 2,000*l.* goes to Magdalen College Chapel, where academical choristers receive 95*l.* a-piece. Surely, the clerical heads of houses are not so hardly worked but that they might perform chapel duty without extra pay. Such a proposition, no doubt, sounds monstrous to those who are accustomed to Universi y ways. It should be remembered, however, that these are, after all, but a small minority of the nation, and the rude common sense of the remainder may be excused if it finds some difficulty in understanding why a man must be a clergyman when he has no clerical duties to perform. The sum of 9,000*l.* also seems a very large price for psalm-singing and intoning, especially since it has been decided that all sects on earth have a right of free entrance to the Universities. But, after all, 9,000*l.* is a trifle. Mr. Stanley mentions five colleges which amongst them spend more than 20,000*l.* a year on the augmentation of livings, most of which are in their gift; thu indirectly giving better retiring pensions to their clerical fellows. Such applications of money necessarily interfere with the true purposes for which colleges exist—the advancement of learning and education. Thus we find that the splendid foundation of Christ Church pays 1,500*l.* a year to each of its canons, and 8,000*l.* a year to parochial clergy, while, until recently the Regius Professor of Greek got 40*l.*, and has now to be content with 500*l* Again, Magdalen College was required by an ordinance, passed twenty years ago, to found four professorships, with an income of 600*l.* a year each. Two, only, of these professorships have actually been established. But though the college can afford to spend 2,000*l.* a year on chapel services, the money for the remaining professorships does not seem to be forthcoming. These are only a few of the facts which indisputably prove that it is not the interests of learning, but the interests of a sect that are uppermost at the universities. Those institutions are not the schools of the nation; they are an appanage of the Church. And no reform short of a total abrogation of their present ecclesiastical character can possibly restore to them the intellectual sovereignty which is their historical due.

MR. ALFRED ILLINGWORTH ON CHURCH PROPERTY AND ITS DISPOSAL.

At the Huddersfield meeting (reported below) Mr. Alfred Illingworth, of Bradford, and one of the treasurers of the Liberation Society, was one of the speakers, and devoted a considerable part of his address to the Church property question. At the outset he complimented that town upon the position it occupied with regard to the Disestablishment question, and upon being so ably and efficiently represented by Mr. Leatham. They specially wanted the great constituencies to use every influence they possessed in forming public opinion in smaller and less instructed localities. The Liberation Society had undertaken a great work, and the means to realise it were such as were successfully employed by the Anti-Corn Law League. The society was holding at the rate of a thousand meetings per annum in different parts of the country, and making its way into the most benighted districts, turning over in the agricultural mind the grave facts belonging to the Church Establishment. They might depend upon it that the leaven was spreading, and that ere many years elapsed there would be aroused in this country a public opinion upon the subject which would leave their so-called leaders no alternative, but the taking up the settlement of the Church establishment question. They must continue to show—for constant reiteration was necessary—that it was not with the Church, nor with the State, that they had any quarrel, but simply with the union of Church and State, for the separation of which they contended. Statesmen, such as Mr. Gladstone, had said the work of disestablishment was of such a magnitude as to appal the heart of the stoutest statesman who would try to grapple with it, but when they (the society) had brought round to their opinion the great majority of the people of this country—and that was the only object for which they were contending at present—it would become a much more easy matter. By law every man in the country was a Churchman; if it were not so their Episcopalian friends would have an overwhelming case against their interference, or Parliamentary interference, with the concerns of the Church. The State Church was established by law, and a public and national officer was placed in every district or parish in the country, and was called upon to conduct the service of the Church precisely as prescribed for him in the Book of Common Prayer, and to accept a rigid theology as contained in the Thirty-nine Articles. He need say nothing further now as to clerical subscription, to doctrinal differences, and to the antagonism and variety of doctrines which were preached from the national pulpit, and enforced in the Protestant Church, only that the nation had provided severe penalties for any infraction of its provisions. Let them turn for a moment to the question of the funds of the Church. Nothing was more common than the remark that the Church was not in the possession of national funds, though latterly the observation had come more generally from Church defenders, or from the clergy of the Church; and then they were told that the immense wealth which the Church undoubtedly had, had been the gift of pious ancestors. The origin of Church property was not of very much practical importance, though it might be an antiquarian question, which would afford amusement and instruction, perhaps, to those who had leisure for its thorough study; but wherever it came from, whoever the donors were, the only practical question they had to ask was, to whom was it given? What the Liberation Society asserted was that it was given to the nation, and not to any party, or class, or sect in the nation. Yes, but it was said it was given for ecclesiastical uses. No doubt, but then happily they did not feel themselves bound exactly by the terms which men in the obscurity and darkness which surrounded them when many of those gifts were made—they did not feel bound in this day to carry out in the exact original form the intentions of the founders. Lord Derby, at Edinburgh, the other day, he saw, pointed out the absolute necessity there was for brushing aside the intentions of founders who left wealth, it might be hundreds of years ago, for a specific purpose, when it was not wisely used, or not necessary for the purpose for which it was originally left. (Applause.) But when any objector said it was a most dangerous doctrine to advance upon a public platform that they were not to respect the intentions of the founders, all he would say was that of all the objectors in the world the Episcopalians must be silent if they were discreet upon that point, because the only title which they had, or could say they had, to the principal part of that wealth which they were enjoying, was because Parliament diverted it from the original purpose for which it was left—(Hear, hear)—and had handed it over for the use of Protestant Episcopalians; whereas the great bulk of the property was doubtless left for Roman Catholic uses. The Bishop of Manchester some time ago referred to money which had been left by a good man—the pious Thomas Delawarr, who had left large sums of money in Manchester for religious purposes, out of which had been erected and partially endowed no fewer than thirty or forty churches in Manchester. Yes, but when inquiry came to be made as to who this pious donor was, it was found that he was a Roman Catholic, and he actually made it a condition of his gift that prayers were to be said for his soul, and that part of the fund should go for this purpose. (Applause.) Whereas it was the property now of the Church of England, which taught that prayers for the dead were nothing—they knew the term was a very strong one, but they must still use it—"superstitious uses and blasphemy." Then they found themselves in this position, that the Episcopalians must be silent upon the point, otherwise they must give up the title to the enjoyment of the wealth which they had had in their hands now for hundreds of years. Now, there was this pecularity about so-called Church property—they could never get at the exact figures. In every Government department the annual statement agreed to a balance of a penny; but in Church affairs they had to content themselves with estimates and fragments. (Laughter.) Now, if the amount were small, or less than the public thought, depend upon it there would not be this discreet reticence. Mr. Gladstone observed in in the House of Commons, in reply to Mr. Miall, that ninety millions was the estimated sum which would be required to meet vested interests, and for compensation to the clergy and to other officers of the Church of England. He (Mr. Illingworth) believed he was making a moderate statement in saying that the wealth of the Church of England was more than 200 millions. Let him give them some items of it. He did not know with perfect accuracy what total was realised annually by the large tithe, but he believed it to be nearer five millions than four millions. It was a variable sum. How was it that the clergy were formerly anti-free-traders, and in favour of monopoly in corn and high prices? Because at that time their stipends came in the form of payment by corn, and therefore the higher the price of corn the more they realised as their annual income. (Great laughter and applause.) Now, they were not interested except as consumers of low-priced corn at this day, because there was an average taken of the price which corn realised in most of the large markets of this country, and upon the basis of those averages the tithe rent was fixed yearly or periodically. But as he had said he believed the income from the large tithe would be nearer five millions than four millions. The smaller tithe was also an uncertain item, but if they took it at a million he did not think they would be understating it; so that they had six millions, or, at thirty years' purchase—which was about the sum it might be expected to realise as a Government security—they had 180 millions by these two items alone. But that was not all. Let him draw their attention to a return made to the House of Commons, and obtained by Mr. Carter, the member for Leeds. The return was in these words:—"Of the approximate estimated value in fee-simple of all estates belonging to the bishops which have passed into the hands of the Ecclesiastical Commissioners, the value of each to be given separately"; and also "Of the approximate estimated value in fee-simple of all estates belonging to deans and chapters which have passed into the hands of the Ecclesiastical Commissioners," &c. Now, that return, corresponding with most other ecclesiastical returns, was very incomplete; but it had been one of the scandals in connection with the Church, that the incomes of the bishops and deans and chapters were so huge that it became absolutely necessary for Parliament to intervene, and to withdraw the management of these Episcopal estates and cathedrals out of their control altogether, and therefore a fixed income was given to every bishop; and yet the Bishop of Manchester complained that it was not sufficient for the duties which some of them were called upon to discharge. (Laughter.) But let him say in asking their attention to this return that at that time all three estates had been handed over to the Ecclesiastical Commissioners. He would first give a list in regard to those as to which the statement was complete. Twelve estates belonging to twelve bishops yielded 6,500,000*l.*, and in addition to this, as a very significant foot-note said: "This amount is exclusive of house property in the neighbourhood of London," and it had reference to the Bishop of Carlisle. Then there were three others of which an estimate only was given—and they gave the amount at 3,980,000*l.* There were three poor bishops, and until Parliament ruthlessly interfered with their affairs they had the control of four millions of money amongst them. There were eight other sees which had been transferred, and therefore there was no information given. But if they took the number where they had the figures, and estimated the others as being of the same proportionate value, they would find that they had 15,735,000*l.* of public property under their management in addition to the heavy spiritual duties they were called upon to discharge. (Applause.) They were given to understand that this return was only an estimate, and that the amount was very much less than it otherwise would have been, owing to the fact that the bishops were always in the habit of forestalling everything, and they gave long leases at merely nominal rents—hence the value of the estates had been reduced, and their incomes very much impoverished—but at the same time it was no small sum for those who claimed to be the successors of the apostles. (Laughter.) Now let them go one step further and look at the facts in regard to the value of the cathedral estates, most of which had happily been handed over and were no longer held by the deans and chapters of the Establishment. Making the estimate in the same way, the total value was 4,458,000*l.* under the control of the clerical officers whom they found connected with the cathedrals of this country, and there were some twenty-three or twenty-four of them; and if they could divide the amount amongst them, it would be found that they had a great deal to do to look after their worldly affairs; and perhaps that was a sufficient excuse for the complaint that was universal amongst them of the neglect of the higher duties of their station. But he believed that when this return was complete and the property was unencumbered, they would find that something over forty millions of money had been in the hands of these clerics, and which was now under the control of Parliamentary officers. (Applause.) He thought he had made out his case—that, upon a fair realisation of this national ecclesiastical wealth over 200 millions of national property had been in the enjoyment of a small section of the nation. What did they propose whenever this question should be advanced towards settlement? Of course they wished to act equitably towards every individual who could make out his case of vested right. Indeed, it was notorious that there was no security in this world at all equal to vested right in this country, and which was so amply compensated when it came to be dealt with. Happily, in dealing with the question of the disestablishment and disendowment of the English Church, they could turn to the Irish Church Disestablishment and Disendowment Act; not that they would say

that that was a perfect measure, but at the time, and under the circumstances, it was probably as satisfactory as anything that could be realised. Fortunately it was a smaller body upon which the trial was first made; and, whatever mistakes were found in that Act, whether on the one hand of parsimony, or on the other hand of harshness, they would be able to correct those mistakes when they came to deal with the English and Scotch Churches. He hoped that when they liberated the clergy of this country from their obligation to the State they would not fix and tie them to new masters, but they would give them absolute freedom. One of the most serious and unfortunate mistakes in the disestablishment of the Irish Church was that it was made obligatory upon the clergy that if they received their stipends they should be bound to serve the new church. Now, that was a very objectionable form of re-establishment and re-endowment, and must be avoided in the English settlement. What they said was that whenever the State had done with clerical officers, it must give them freedom to leave or continue in the Church, and to select whichever church they might please to identify themselves with, and not make it a condition of compensation that they should be bound to serve either one Church body or another. Among the dangers which they were told were looming in the distance was the danger of the Established Church, whenever it terminated, splitting up into several sections. He himself thought there were unlikelier things than that the Church would divide into two or three portions; for it was now difficult for them to get on amicably within the same cage. In all probability it would be impossible for the High and the Evangelical portions of the Church to continue in one church body and as one church; and what would become of the Church he did not know, nor apparently did the Dean of Westminster appear to know. All they could say was the dean appeared to be in great tribulation, and he saw trouble before him, and appeared to think he was not likely to be employed in the new church, and unlikely to retain his position. Still among the great variety of sects in this country he thought that they might assure the dean that many would proudly accept him as a very eminent member of their body. But if this is one of the dangers which their Episcopalian friends were fearing, what did it show? that it was only by law that they were held together, not by real unity of feeling or Christian brotherhood—and he thought the judgment of this country, whenever the fact was put before it—if it were a fact—would say that there were a great many more things to be deprecated than the separation of the Church into several sections. With separation might be mutual respect, but how could there be mutual respect when men were all subscribing to one creed, pledging them to back one sect of doctrines, and yet charging each other all round—High-Church against Low-Church, and both against the Broad Church? The injury done to the nation through this insincerity—for such it must be styled—was infinitely greater than any injury which could take place if the Church were divided into several sections. (Cheers.)

THE LIBERATION SOCIETY.

MEETING AT HUDDERSFIELD.

On the evening of the 11th a public meeting was held in the Armoury, Huddersfield, in support of the disestablishment movement. The chair was occupied by the ex-mayor (Alderman David Sykes), who was supported by Mr. J. G. Rogers, of London; Mr. A. Illingworth, Bradford; the Revs. R. Skinner, A. Holliday, R. Bruce, M.A., J. T. Stannard, T. D. Crothers, J. P. Wilson (Hillhouse), J. Stock, LL.D. (Salendine Nook), J. Barker (Lockwood), R. H. Dugdale, H. J. Boyd (Paddock), F. E. Henson (Dogley-lane), J. Scott (Clayton West), C. H. Jones, Esq., J.P.; Geo. Pesel, Esq.; James Shaw, Esq.; J. E. Williams, Esq.; Josiah Berry, Esq.; Joseph Brooke, Esq. (Reinwood); Isaac Robson, Esq.; Edmund Eastwood, Esq.; Wm. Brooke, Esq. (Honley); Aldermen H. Hirst, A. Walker, T. Denham, J. Woodhead, J. Byram, R. Hirst; Councillors J. Eccles, J. Whitworth, T. Calverley, G. H. Hanson, N. Berry, W. Atkinson, jun., W. Hirst, W. M. Jackson, W. Murphy; and many gentleman of the town and neighbourhood. There was a large gathering. After the meeting had been opened by a few remarks from the chair,

The Rev. A. HOLLIDAY (Methodist Free Church), moved—

That in the opinion of this meeting the State patronage and control of religion are opposed to the interests of justice, of religion, and of social and political progress.

He said that in objecting to, and seeking the abolition of, the union of Church and State, they were not actuated by any feelings of hostility against the Church as a spiritual organisation, but as a political institution. They used strong language at times, he admitted, but that language was not directed against the persons who worshipped within the Establishment, but against the principle on which the Establishment was based. They spoke against it not as a Christian agency, but as misplaced political power. Viewed in its strictly political aspects it was a disgrace to the civilisation of the nineteenth century, an appalling dishonour to the spiritual character of the Lord Jesus Christ. (Applause.) He contended that the union of the Church and State was opposed to the interests of religion, because it prevented Christian union; was a great barrier to social and religious union, for it established a social schism which cut down to the foundation of English society, by placing Dissenters under civil disabilities based on religious distinctions, and prevented that interchange of kindly feeling and brotherly sympathy, which would exist under a perfect system of religious equality. (Hear, hear.) He asked them not to cease their efforts until they had removed the barrier which prevented the British nation forming an harmonious whole. (Hear, hear.) It would be found that when the Liberal party came together as a strong party again, one of the questions on which a stand would be taken would be the disestablishment of the Church of this realm. When Mr. Miall was in the House of Commons, and was taking, with others, a prominent stand on the disestablishment question, they were told they would divide, weaken, and destroy the Liberal party if they pressed that point. Well, the Liberal party was weakened, divided—should he say destroyed? and when it again became a strong party it must have in its programme the question of disestablishment. (Hear, hear.) As a town they were pretty right on that question, which was a question that, because of its truth and justice, must ultimately succeed. A few years would see them triumphant, and the downfall of the Establishment, and an open way would be made for peace, prosperity, union, and national accord. (Applause.)

The Rev. J. T. STANNARD (Congregational) seconded the motion.

Mr. ALFRED ILLINGWORTH, Bradford, supported the resolution in a speech we have quoted at some length separately.

Mr. J. G. ROGERS, B.A., next spoke. He was sorry to see so much personal bitterness introduced into the question, and said it was a misfortune that the Dean of Westminster, whom he had been accustomed to think the most liberal-minded man in the Church, had been unable to describe the action of the friends of disestablishment as anything but extermination, and to attribute their policy to any motive but that of a paltry and unworthy revenge. A few weeks ago his friend, Mr. Dale, and he were at Manchester, where the former paid a tribute of respect for the bishop and dean of the diocese. The result was that the organ of Manchester Conservatism turned upon its own dignitaries because they had laid themselves open to the kindly words of Nonconformists. (Laughter.) After referring to the expression of their political views from the pulpit by some of the clergy, he alluded to a speech made in defence of the Church of England, in which the rev. gentleman seemed remarkably struck by the idea that the Church took up a position between the Romanist, who recognised the infallibility of the Pope, and the Nonconformist, who was so weak as to believe in the absolute liberty of the conscience of every man under heaven. (Loud applause.) It was a curious middle-path which the Church occupied, branching off, as it did, into a variety of ways—(laughter)—onward into scepticism, and backward into something like Romanism. The one thing, however, upon which the many antagonistic sections of the Church agreed, was the keeping up of the Establishment. The Bishop of Manchester might think it was a good example of moderation, but whence came the right of men in this way to say that it should be the Church of the nation? The Dean of Westminster said he did not care so much for the Episcopacy as for a system by which the excesses of the Episcopacy should be restrained. The dean's idea, however, was almost solely his own, the vast majority of the prelates not desiring the interference of the State except to maintain them in their present position, and give them the continued enjoyment of that vast income of which they had heard from Mr. Illingworth. The people were becoming more conscious that the disestablishment of the Church would have to come about, but many stuck at the disposal of the Church property. In a letter to the *Times* on Monday a clergyman said that the supporters of the disestablishment movement had got rid of their grievances except the Church itself—which was but a sentimental grievance. In reply to this, he referred to the pious care with which the deceased Dissenter is separated from the orthodox Churchman in our burial-grounds, and said that every Churchman ought to hang down his head for very shame that such a thing existed in Christian England at the present day. The method of appointment of persons as the religious guides of our parishes, and the enjoyment of a distinct political status and power by the bishops, were also regarded as the more than sentimental wrongs of the Establishment. They were determined that the rag of this religious inequality should be torn aside, and that the Establishment of religion should have no place among the religious institutions of this country. (Loud applause.) Referring to the recent speeches made by Sir W. Harcourt, he said it seemed rather remarkable for a gentleman who aspired to be in the front rank—if not yet actually to be the chief—of his party, to come forward and argue that the leader should be without ideas, principles, or policy, and without anything to do except turn round and abuse those on whom they must rely for their warmest support. Mr. Rogers went on to say:—

They were told that the country was not ripe for disestablishment, and they believed them; they told them that it would not be wise to try and force a policy upon the country which was not in harmony with its views—and, so far as they were concerned, they did not desire it, and if it were possible to secure disestablishment by the very fiat of their will, he was afraid they would not pronounce it, because the country must be satisfied that it was right before the thing was done. (Applause.) That was all they wanted. They had found that their leaders seemed resolved, if possible, to throw every discouragement and difficulty in the way of those whose aim was not to supplant them, not to carry things by a *coup d'etat*, but simply to instruct and prepare the Liberal party for the action which must inevitably and certainly come. It was because they told them to shut their eyes and open their mouths and see what they would send them—it was because they seemed to sum up all their policy in the exposure of Tory blunders, and not in the initiation of any Liberal principles at all—that they were losing their hold upon the confidence and attachment of their true followers. Let them understand their position. Lord John Russell had done some great things for the Liberal cause, and there was some reason why they should cling to him, for his name was associated with their own conflict and struggle in the darkest and dreariest times of political tyranny and religious despotism in this country—(cheers)—and if he did utter a rash word and did sometimes allow his lips to betray him, he was their leader. But what had their present leaders done for them? If Mr. Gladstone would come to the front, if John Bright were able to take his part—(enthusiastic cheering)—why there would be some confidence in the men, and they would know perfectly well that these men would do something for the advancement of true Liberalism in this nation. But Mr. Gladstone had gone into retirement, and the man who held him up at Oxford the night previously as a great Liberal leader was the very man to insult him when he came out of his retirement into the House of Commons—don't forget that. These men had done them good service—and the men who did service in the last Administration—Gladstone and Bright—were unhappily disqualified for the work which otherwise they would be able to lead. Oh, give them such leaders again; raise up such men that they would not have any reason to complain of want of confidence. But to trust any man who could do nothing else but give shilly-shally talk about moderation, quietness, and patience, and never tell them what moderation, quietness, and patience were for, except it be to give them a place on the Treasury bench—he said they might "call spirits from the vasty deep," but would they come when they did call? (Loud cheers.) He was glad to find that Sir William Harcourt had not overlooked altogether the claims of political Dissenters, for he said—and he thought it was a great point to have got out of him—that the vast majority of Nonconformists desired disestablishment. Then he went on to say, "But do you think the nation will be for it?" Were they simply to have leaders who would tell them that the nation was not ready, and were they never to lead until the nation was in a condition to secure them absolute triumph? Was that what was meant? If it were so, they would do their own work, and he had perfect confidence that when the time came leaders would come also, and he was neither afraid of programme nor leaders. But they were not going to follow leaders who did not tell them where they were going to lead—they were not going to follow men who had no policy of their own; and that, so far as he could see, was the condition of things shadowed forth in Sir William Harcourt's speech. There was one other element they left out of account in this matter. They were not going to be bamboozled by the old distinction between Liberal and Tory, because, take the men for men there were several men in the present Administration whom they would not displace on any other ground, except that of principle. Where were they going to get a better Home Secretary than Mr. Cross? What probability was there of their finding a better Chancellor of the Exchequer than Sir Stafford Northcote? but the truth was those Conservatives had become more Liberal, while the Liberals had been growing more Conservative, and then this mongrel party, which was afraid of its own Liberalism, fancied forsooth that the mind of the country was with them. The mind of the country was not with them. If it were Conservative it wanted Conservatives, and Conservatives were put in power. If it were Liberal it wanted Liberals, and not men who simply could bear a party name and use party pretensions, but who did not do the work the country required. If there were to be a continued alienation between them and the Liberal party, or its supposed leaders, the fault rested with the latter. One thing was certain, they needed their help, and another thing was equally certain, that of all the trusting and earnest supporters of that party none had ever been more devoted, more active, more forbearing, than had been the Nonconformists of England. To say they would be in the future as they had been in the past would only be to show their sincerity. It was something to be told that they were to have a Burials Bill if they only put the Liberal party in power, but why was it not done before? Why had this question been left to be settled with a majority in the House of Commons of 120? Why was not this paltry difficulty—this grievance, removed before? If they had not learned the lesson they would have to learn it, if they were to continue at the head of the party of progress in this country. They knew that their difficulties were not easy, that their object was frowned down upon and condemned in clubs—that it had no place in drawing-rooms—it was not welcomed by some who preserved the most friendly relations to the Establishment, simply because the clergy of the Establishment would not recognise the fact that a difference of opinion ought not to be any bar to personal friendship and social intercourse. They knew all that, and they knew that there had never been a great reform accomplished in this country but had had to brave the same influences that would affect their movement. Even now more than one clergyman had come forward to proclaim himself in favour of disestablishment. They certainly would come. How soon or how late it was not for them to prophesy, but when they did come let them be found ready to take advantage of the opportunity, and to carry on the banner of religious equality to a full, absolute, and perpetual triumph. (Loud cheering.)

The Rev. Dr. STOCK, in moving a vote of thanks to the deputation, showed from example the appropriateness of the phrase "Act of Parliament Church." It was an actual fact, as the recent proceedings in Parliament relative to the Public Worship Bill and the St. Albans Bishopric Bill proved. Some said if disestablished the Church of England would split into Episcopal sects: better so, with honesty and truthfulness, than a mere

outside uniformity in which persons holding different beliefs subscribed to the same articles. (Applause. The price of freedom was disestablishment, and the price of disestablishment was disendowment, and those terms were inexorable; the only terms on which freedom could be had.

The Rev. R. BRUCE, in seconding the motion, alluded to the able speeches which had been made by the local gentlemen as well as the deputation, and to the courtesy with which their Church friends had listened to the speeches. He hoped their example would be followed in other parts of the country, especially in the agricultural districts. (Hear, hear.)

The motion was carried with acclamation, as well as a vote of thanks to the chairman.

MR. GORDON'S MEETINGS.

WROCKWARDINE WOOD, SALOP.—In this the neighbourhood of the famous all-night meeting, Mr. Gordon had a rare time of it on Monday night last. Announced to lecture in the large Primitive Methodist Chapel, the only available place, Mr. Gordon was warmly greeted by an overflowing and enthusiastic audience, over whom Mr. Smith, of Wellington, presided. It was the parish of a gentleman (the vicar), who had followed the lecturer to two adjoining parishes, and his attendance and opposition had been fully relied on; but, at the last moment a bill had been circulated saying that he, and the two adjoining clergy, would address a meeting at the same hour in the national school. Far from affecting the size of the Liberation meeting, this fact seemed to give it fire, and when, at the close of his address, Mr. Gordon intimated that he would go down to the national school, and see how *they* were getting on, the cheering was again and again renewed as he left the chapel. On reaching the school, with a few accompanying friends, Mr. Gordon found a very small meeting, but as it was, the effect of his entrance would have done the hearts of all hearty Liberationists good. It was impossible to go on for a few moments, and, then the speaker, the Rev. Mr. Whitehouse, speedily began to take Mr. Gordon's name upon his lips, and directly appealed to him on this and that point. Mr. Gordon, of course, asked to be allowed to say a few words, but the chairman dissented, though Mr. Whitehouse, and the vicar, preferred that he should be heard. The matter was settled, however, by a sudden influx of persons, including the chairman of Mr. Gordon's own meeting, which had closed, Mr. Hastings, who had been addressing it, and other earnest friends. Some little noise was caused by an attempt to close the doors, but it was no use, and all was speedily at peace. Then Mr. Gordon spoke for twenty minutes, and again, after Mr. Whitehouse's rejoinder, for ten minutes, and a good stroke of work was felt to be done. It was after eleven before the meeting broke up, with a mutual vote of thanks to the chairman, and it must have been hours after before all those attending the meeting got home, some of them having come long distances. They went along the roads in groups, cheering merrily. What next in Tory Shropshire? And yet neither Liberal candidate in the present contest will promise "religious equality."

STRATFORD-ON-AVON.—On Tuesday evening Mr. Gordon lectured in the Corn Exchange, Stratford-on-Avon (Shakespeare's Stratford), the Rev. Scott James in the chair, supported by several leading friends. There was a very respectable audience, very respectable, too, in point of numbers, though chiefly Nonconformists. Towards the close, one ardent young Churchman ejaculated, and supplied the speaker with occasion for a few retorts, and, subsequently, the same person asked a few questions, and so enlivened the proceedings. One gentleman asking the lecturer "What is charity?" left the hall at once, and Mr. Gordon said that as charity began at home he supposed the gentlemen had gone there to find a definition! A few hearty speeches by friends in support of resolution and votes of thanks, and a very pleasant meeting closed by a few well-chosen words from the chairman.

HEREFORD.—On Wednesday evening Mr. Gordon was in the Public Rooms, Hereford, Mr. Hastings, West Midland's agent, in the chair. It was Mr. Hastings' first appearance since his accession to the charge of this county, and there was thus an opportunity of making himself known. The whole arrangements were somewhat tentative, and, in addition, somewhat hasty, as Mr. Gordon's original engagement was for Kidderminster, but that circumstances had stood in the way of. Still the meeting was very hearty, and the pleasant opposition of a reverend gentleman, curate in Worcester, an old antagonist of Mr. Gordon, made the evening a very agreeable one. Better things next time, and a great work to be done in the county.

ASTON, BIRMINGHAM.—On Thursday evening Mr. Gordon lectured in the Park-road Independent Chapel, Aston, the pastor, the Rev. J. H. Toms, presiding, and introducing the lecturer in an effective speech. It was a first meeting of the kind in the district, but there was a very respectable, though not a full, audience, and the lecture was well received, and, at the close, a resolution carried unanimously favouring the aims of the society. Votes of thanks also to the lecturer and chairman, and promise of a future meeting.

MISCELLANEOUS MEETINGS.

STICKFORD.—On Friday evening last the schoolroom of the Primitive Methodist Chapel was crowded with a most enthusiastic audience, to hear a lecture from the Rev. J. H. Lummis. The meeting was a marked success, and was closed by a hearty vote to the lecturer, proposed by Mr. Strawson, and seconded by Mr. Hipkin.

WRANGLE.—The Rev. J. H. Lummis lectured here on Wednesday evening last in the Free Methodist Chapel. Notwithstanding a most tempestuous evening the attendance was most encouraging. Questions were asked, and satisfactorily answered.

YEOVIL.—Mr. Fisher lectured in the Town Hall, on Friday night, his subject being, "Disestablishment a blessing to the Church and the nation." R. Southcombe, Esq., of Stoke, took the chair, and there was an excellent attendance. The Rev. R. Henry, of Stoke, and C. Clinker, Esq., of Yeovil, submitted a resolution embodying the leading sentiment of the lecture, and it was carried unanimously.

SHIPLEY.—On Thursday a meeting was held in the Methodist New Connexion Schoolroom, Shipley. Mr. Joseph Townend, chairman of the Shipley Local Board, occupied the chair, and addresses were delivered by the Rev. J. H. J. Taylor, of Bingley, and Mr. John Andrew, of Leeds. The addresses were extremely well received. At the close the Rev. R. D. Wright and Mr. John Ward spoke.

SALISBURY.—On Thursday evening Mr. Fisher, the society's organising agent, lectured in the Assembly Rooms, Salisbury, in reply, in some measure, to an address by Mr. Hickling, of the Devonshire Church Defence Association. The Rev. G. Short occupied the chair. Mr. Short, in his introductory speech, referred to the general and local aspects of the question, after which Mr. Fisher addressed the meeting with great effect and great applause. His address occupies three columns of the *Salisbury Times*. At the close the chairman invited discussion, but there being no response, the Rev. W. Clarkson proposed the following resolution, which was seconded by Mr. Abley—"That the disestablishment of the Church of England would be a blessing to the Church and the nation," which was carried without a single dissentient. A vote of thanks having been accorded to the chairman, the meeting terminated.

MESSRS. DALE AND ROGERS.—Being shut out of the Guildhall, the Plymouth committee of the Liberation Society have secured the use of the St. James's Hall, which holds 2,000 persons, for the public meeting to be addressed by Messrs. Dale and Rogers next Tuesday. The friends of religious equality are full of enthusiasm, and a great meeting is expected. This week Mr. Fisher is delivering a series of lectures on various phases of the Establishment question in Plymouth and Devonport. The Bristol meeting is to be held on the Thursday following in the Colston Hall, and will, no doubt, be a very large one.

THE MAYOR OF PLYMOUTH AND THE LIBERATION SOCIETY.

The refusal of the Mayor of Plymouth (Mr. W. F. Moore), who is the chairman of the Conservative party in the borough, to grant the use of the Guildhall to the Liberation Society, was on Wednesday the subject of a long and animated discussion at a special meeting of the Town Council, called at the instance of the Liberal members, who had drawn up the following resolution:—

It having been determined to grant the use of the Guildhall for political and other meetings, and an application having been made by certain ratepayers of the borough for the use of the hall on the 25th day of January for the delivery of addresses by the Rev. R. W. Dale, of Birmingham, and the Rev. J. G. Rogers, of London, as the representatives of the Liberation Society, this council considers that, without expressing any opinion as to the object of such addresses, there is no public ground upon which the refusal of such application can be justified. This council, however, fully recognises the personal objection entertained by the mayor, and by granting the use of the hall would relieve him from the necessity of having to consider the application in a renewed form.

The Mayor, on taking the chair, said that he regarded the resolution as a direct vote of censure on his conduct, and thought it due to his dignity to retire whilst it was discussed. Alderman King thereupon appealed to the framers of the resolution to withdraw it, but Alderman Brown, on their behalf, refused. The Mayor then retired, and the ex-Mayor, Mr. Kelly, was elected to preside. The resolution was moved by Mr. Hicks, chairman of the Liberal party, and Mr. Latimer, both ex-mayors and Churchmen, who are not Liberationists. Both denied that there was any intention to censure the Mayor, and urged that all that was sought was an assertion on the part of the council that it should not be in the power of any one man to refuse the Guildhall for the discussion of any great political question. Mr. Councillor Morrish urged that the conduct of the mayor was an attempt to revive the persecution practised on Nonconformists two hundred years ago, and was a reflection on the fair fame of Plymouth, which so hospitably received the Pilgrim Fathers. Only one member concurred with the action of the mayor, but a large number said they should oppose the resolution because his worship regarded it as a vote of censure, though they should not have refused the Liberation Society the use of the hall. Eventually, on a division, the resolution was rejected by twenty-three to twenty-one. It was almost entirely a party vote, only one Conservative voting for the Liberals.

In an excellent article on the subject the *Western Daily Mercury* asks, what will be the moral effect of this vote?—

The fact will go forth to the world that twenty-three gentlemen of Plymouth—public men, too, who have every opportunity of forming correct judgments of passing events—have declared in favour of making the great public hall of the town an instrument of party warfare. The vote is capable of only two interpretations, and the gentlemen who recorded their suffrages against the motion of Mr. Francis Hicks are welcome to take their choice between them. Either it said, "We mean that the Guildhall, so long as we are in power, shall serve the purposes of the Conservative party alone," or it implied that Conservative councillors propose to follow a Conservative mayor in his blunders even though they may know how they are being misled. It was all very well for some of the gentlemen who spoke yesterday to declare that they would have immediately granted the use of the hall had they been in Mr. Moore's position, but that since the dignity of the mayoral office was assailed they must vote against the resolution; political convictions are not worth much if they allow "follow-my-leader" antics of this sort. In time past Plymouth has borne a reputation for plain-spoken honesty, which has refused to no man a right to be heard. Now, we fear, the opinion will gain ground throughout the country that the enemies of free speech are in the ascendancy in the town, and the mayor and those who have acted with him have themselves to thank for this lowered estimation of Western tolerance. We firmly believe that the opinion of the town is altogether opposed to that embodied in the council's decision. Moreover, it has shown how the Liberal members can act together, and how, in a full council, they are more than a match for their opponents in argument, if not in numbers. Such a resistance as was offered yesterday to the one-sided policy that has prevailed, must benefit the Liberal party, and must win the confidence of the town. Thus we can join Mr. Pillman in his satisfaction that the debate took place, since it has shown how the Liberal party, now as ever, desires freedom of discussion.

On Monday evening a crowded public meeting was held at Plymouth to hear an address from Mr. Fisher, the organising agent of the Liberation Society. The meeting throughout was orderly, and by an overwhelming majority a resolution was carried to the effect that disestablishment would be a blessing to the Church and the nation. There can be no doubt that the meeting on Tuesday next will be much crowded, in consequence of the mayor's arbitrary decision.

"ESTABLISHMENT: THE BLIGHT OF TRUTH."

Under the above title the Rev. J. Baldwin Brown, B.A., delivered a discourse on Sunday evening, after the usual service at the Brixton Independent Church, Brixton-road, in continuation of an address on the same subject delivered a week previously. He commenced by saying that he did not in any formal sense take a "text," because the same circumstances did not exist in apostolic days, and therefrom there was no text bearing directly upon it; but the key-note would be the passage in the 17th verse of the 3rd chapter of the Second Epistle to the Corinthians, where the spirit of the words was, "There is liberty." He desired to speak with great plainness, because he wished to address particularly the younger Nonconformists, who ought to hear from their ministers why they were Nonconformists. He entreated them to remember that it was of the influence of the ecclesiastical principle of Establishment that he was treating; and not of the Christian energy which might be present in the Episcopal Church in England; the two things were quite different. The great company of Christian men and women of the Angelican Church did not make the Establishment, nor could disestablishment destroy them; for they would remain and make a Church, and for them he had nothing but sympathy because that company was so large, and its institutions had held together so long, and also because Christians in that Church were discovering that Establishment was a bondage and a hindrance rather than a help to them, and therefore the institution was visibly tottering, and its own internal forces must bring about its fall. It was said as an argument in favour of Establishment that it was the best way to secure the subjecting of the franchise of the clergy to the control of the intelligent portion of the laity. That no doubt was an object much to be commended; but he would endeavour to show how, if the State would let the Church alone, the end could be obtained in a better and more excellent way. He was not unmindful of the grave objection to letting the Church alone which arose from its magnitude, its weight, its wealth, and the pressure it could bring to bear on the public policy of the country. There were those who dreaded the disestablishment of the Church, and amongst them the philosophical Radical party, because of the enormous power it would wield, and from which the State could not, they said, afford to withdraw its controlling hand. This was no doubt a matter of very high importance, but was beyond the track of the present argument. But the root of the evil lay in that idol of the ecclesiastical mind—a National Church. The idea of a spiritual community in the narrow sense in which the word "Church" was employed, which was also to be national, was an idol in the Protestant ecclesiastical mind which had been the source of the

gravest mischief to Protestant Christendom, and seemed to contradict the fundamental idea of a church. But this was a subject in itself; and he hoped some day to say something on the idol of the Reformers' National Church, how it rose and developed itself, what services it had rendered to Christian society in its time, and why it must now be overthrown and destroyed. He would earnestly press on those who felt the difficulty of disestablishment, on account of the magnitude and wealth of the body that would be set free, that the only possible way out of the difficulty was *through* it. No spiritual corporation could in these times long be maintained in a position of pre-eminence and power, simply from the fear of what might come out of its overthrow. The difficulty must be boldly and wisely faced. A curious argument had been used by some of the Liberal advocates of Establishment, and Nonconformists were told that they were acting in a persecuting and revengeful spirit—that they were playing the part of the dog in the manger, because they would not enjoy the blessings of Establishment, nor let their Episcopal brethren enjoy them. If they were endeavouring to use the Episcopalian Establishment for themselves, then there might be some force in the suggestion of persecution and revenge; but when, as part of the nation, they protested against the sanction and support of the nation being lent to one section of the Church or spiritual body in England, for purposes which perhaps half the nation loudly condemned, then it seemed that the charge of persecution and revenge was misplaced. The position of advantage and power and influence which partook of the nature of a monopoly, was apt to be regarded very differently now by those who enjoyed them and those who suffered from them. The latter, when they saw the influence and the authority of the nation lent to a section of the Church in England, in a way they believed to be detrimental to the truth, to the nation, and to the priests themselves, were bound to lift up their voices in protest; they had no choice, the necessity was laid upon them, they dared not be silent. The love of things more sacred than the Anglican Church and Erastian principles compelled their protest, and they would not cease until the system of control and constraint which hindered the work of the Gospel in this country was destroyed. nor would they be troubled with a charge of persecution which was misplaced. The Turk had a firm belief that his position was an admirable one for ensuring order and tranquillity amongst the Christian rayahs. He did not present this as a parallel illustration now, but he could fancy political Nonconformists regarding the settlement of 1662 as a piece of triumphant tyranny, and now, looking at the Free Churches crushed under the heel of a National Establishment, being amused at a charge of persecution because they, like the rayahs, desired to throw a tyrannous yoke from off their necks. Therefore Nonconformists were bound by the most solemn obligation—for the sake of things more sacred than the institutions of an ecclesiastical order and the convictions of a particular ecclesiastical school—to lift up their voice against this system of establishment which already, God be thanked, seemed to be tottering to its overthrow. They protested against it: first, for the sake of the freedom and the power of the Gospel; secondly, for the sake of the dearest interests of the nation; thirdly, for the sake of the men who seem to be held in bondage by it, and whom Nonconformists at any rate desired to see free.

I. For the sake of the freedom and power of the Gospel.

The liberty of prophecy seemed to Nonconformists to be essential to Christian institutions. By whatever fetters that liberty was bound, paralysed the power of the Gospel. The atmosphere of Establishment was unkindly (Churchmen would acknowledge it) to Christian fervour. Whenever intense conviction seized a nation, the band of Establishment was felt to be intolerably irksome, and the only freedom was to be gained outside. Establishment had a profoundly painful history. Age after age the Establishment in England had sent out from its bosom, because they were not of it, men whose souls burned like fire. The Puritans, Nonconformists, and Methodists all came forth in turn because they could not endure its deadly influences on the power of their ministry, and on their spiritual life. They had developed, outside her pale, into the strongest, godliest, and most independent Nonconformist churches in Christendom; and even the Church of England would now, if it were possible, gladly reclasp them within her embrace—but it was impossible. Allegiance to truth and the obligation to maintain, above all things, the freedom of the Church, stood fatally in the way of comprehension. Religious fervour found itself in the Establishment impaired and its life numbed. "So much the better," said the Erastian, "religious fervour gets moderated very greatly for its good." But it was by intense fervour that the Gospel was first established—where only it cared to be established—in the heart of man. It was by intense zeal in all ages that it had won its triumphs. "Above all, no zeal," said Talleyrand; but that was not the motto of the School of Christ. Never, never for the sake of the advantages which an Establishment offered, would Nonconformists renounce their efforts to keep open a free theatre for religious fervour—a free course for that Gospel and Divine influence which only emanated from liberty. For the sake of the freedom and power of the Gospel, therefore, they were bound to protest.

II. They were bound to protest for the sake of the dearest interests of the nation.

He believed the establishment of religion, under State maintenance and control, inflicted grievous injury upon the secular community, by depriving it of the independent views of the spiritual teacher and the influences of the independent action of the spiritual Church. During the middle ages of Christendom, in some dull but often powerful way, this influence had been supplied by the Roman Church; and there was always a power in England which was independent of the State, and able to hold its own against the State, which professed at any rate to speak in the name of God, and did in many ways bring some power to bear, the source of which was in the Word of God—a higher influence bearing on the disorders of secular society. Sometimes a great preacher would wield tremendous power, making kings and tyrants tremble on their thrones; showing, at any rate, that with all its vices and tyrannies the Church was not a State-bound Church. It seemed to him a great mistake to regard the Reformed Established Church in England as just a perpetuation, under a royal head, of the spiritual tyranny of the Pope. Some were fond of putting it in this way:—"The substitution of the tyranny of the monarch for the tyranny of the Pope"; whereas the whole essence of the influence of the Pope was that the Pope was not a king, and that he was able to speak for good or for evil (and there was much of both in what he said) and with authority to kings to compel them to hear. The whole of that independent voice of the Church was lost by establishmet. In England temporal and spiritual concerns passed into one hand; and England at this moment would have been withering under the most blighting tyranny, but for the Nonconformists. It might be that England had gained somewhat by the perpetual presence of the cultivated experiences of the spiritual peers amongst her legislators and an educated and docile clergy of the State in every parish of the land; but for the first of these—the hierarchy—he had no tribute to pay but a smile, and a sad one. The history of the English hierarchy, in relation to kings and governors, was not a noble history, to say the least of it. The real glory of the Church of England would be the history of her curates, and for these he had abundant honour. For the dignitaries he had little honour. Of course, in a long line of able and learned men there were some who had exhibited a lofty independence; but, on the whole, the history of the bishops was not a noble one. From Bancroft, on his knees before the base and brutal James at the Hampton Court Conference, down to a recent instance which had been brought forward by an intelligent and cultivated clergyman—viz., Bishop Wilberforce's silence, in spite of his convictions, on the second reading of the Irish Church Bill, in very painful proximity to his appointment to the See of Winchester—the bishops as a rule might be relied on to stem the progress of the times. Was Christianity answerable for this, or Establishment? One must be answerable. Let the Free Churches answer — the Free Churches whose history of suffering and struggling and achievements was a noble history, who had always been fighting in the van of social and political progress, and again and again had lifted up their voices as independent spiritual witnesses of truth and righteousness with an emphasis and earnestness that had compelled the homage of those in authority, and materially helped the development of the State. He was far from insensible of the power which an educated clergy had exercised on English society, but he questioned its value to the poor. To his mind the direst condemnation of the principle of Establishments was the terrible condition of our agricultural poor. For three centuries the richest, most learned, and most compact Church in Christendom had had the agricultural poor literally made over to its ministry, and were he a Churchman he should hide his head with burning shame in surveying the result. It was not too much to say the chief teachers of the poor had been supplied by a sect outside the Establishment. It was hardly yet appreciated how far the despised Methodist and Nonconformist evangelists of the last century, by preaching a gospel of mercy to the poor, had saved us from repeating in England the horrors of the French Revolution. During the late agricultural agitation a distinguished clergyman wrote to the *Times* that his "main hope that the movements would be conducted with order and moderation rested upon the influence which Nonconformist lay preachers had established and held in the hearts of the oppressed and suffering poor." Now, it might be said that the power of a legal organisation like that of the Church of England was necessary to hold Christianity together in stormy days, otherwise separate and independent spiritual communities would soon, in the clash of political affairs, be swallowed up and lost. He denied this utterly, and he wished that time would allow him to show arguments for his denial. He was far from saying that a powerful body of ministers of the Church of England had been without advantage to the State, and even to Nonconformist churches, but he denied wholly that the earnest and zealous body of Evangelical Dissenters would be scattered and lost but for the shield of the mother from whose side they had sprung. Look at the Quakers. Every effort was made to extirpate them; they were spoiled, beaten, imprisoned, and hanged without mercy. By simply living and suffering they triumphed. That little despised and persecuted sect had done more to open the path of modern progress (he spoke of the quality rather than the quantity), and lend a vital impulse to their movements which had issued in the present liberties, than all the wealth and learning and political influence of the whole hierarchy of the Established Church.

III. For the sake of men who seemed to be held in bondage, and whom Nonconformists at any rate desired to set free.

This point he must touch on lightly. Erastian Churchmen were content with what seemed to Nonconformists to be bondage, and honestly held that the advantages of their position (he did not hint even at any mercenary advantage) entirely outweighed their restraint. But when they saw men like the Dean of Westminster struggling so gallantly and hopelessly with bigotry, it was hard not to wish that his brilliant powers were exercised in a more convenient sphere. There was one point in connection with this part of the subject which had been brought forward by a distinguished man, and which he would treat more at large. It was suggested that should any other than the Erastian scheme of Church government and control obtain, there would not be the faintest hope of retaining in its grasp so liberal a theologian and so catholic a Christian as the present Dean of Westminster. Well, he confessed he contemplated that contingency with considerable composure. The liberal Dean of Westminster might vanish, but Arthur Penrhyn Stanley would remain, and he was a person whose worth and influence Nonconformists cared for. The dignitary of an Establishment they might lose; but the theologian, the debater, the writer, the attractive preacher, the large-hearted and sympathetic Churchman, and the chivalrous Christian gentleman would be left. It was Dr. Stanley, as God had made him, and not the Church dignitary whom Nonconformists cared for, and whom they claimed for a larger and loftier fellowship even than that of the Anglican Church. The last suggestion he felt called upon to notice was, that the Establishment was on the whole in the interest of liberty and in the interest of the maintenance of progress and Christian truth. To discuss this subject would require a book; and he must content himself with some critical instances, and therefore crucial tests. He would not enlarge on the fact that once in each of three centuries the Church of England had driven off a great company of its most earnest, godly, and zealous members, who, forming into separate sects, had proved themselves able to supply the religious needs of a large portion—probably a half—of the population of the country. It was the Establishment principle that had driven those exiles forth—the political power in the Church where it had no right or place. He believed that a good deal of harmony between contending views and parties would have been possible if Christian men had been let alone to discuss and settle them. Dr. Doddridge's talk with Archbishop Hemming was an instance in point. The influence of the Establishment developed a spirit of arrogance and bigotry, and abject submission to authority—for the three went hand-in-hand constantly. But for the position of the Church as an Establishment, the bigotry of the hierarchy would be utterly powerless for harm. To take one particular instance of the policy of the Church of England with regard to liberty and truth, he would refer to the Methodists in the last century. Mr. Llewelyn Davies, a most distinguished clergyman of the Broad-Church party, in some admirable papers on "Wesley and Methodism," in the *Contemporary Review*, written with sincerity and candour, and a desire to comprehend his opponents, denied that the rulers of the Church threw out Wesley or did anything to which such a phrase could be applied. Mr. Davies "held to the belief that if Wesley had determined, like Grimshaw, Hardy, and others, to remain in the Church to which he belonged, and by the chief authorities of which he was considerately treated, with whatever apparent risk to his evangelistic work, he would have been rewarded by a still richer blessing than that which had actually been granted to the devotion of himself and his associates." Here he (Mr. Brown) joined issue. He believed that if John Wesley had for one moment succeeded in compromising with the old bottle of the Establishment, the living spirit of the evangelist fermenting within him would have simply burst it into fragments. The thing was simply impossible—impossible. If any religious reformer ever lived who could have kept within the bosom of the Church which nourished him, John Wesley was that man. He clung to the Church with singular tenacity. He would have been thankful to have found a home for his Methodism within it; but the whole tone of the atmosphere would have been fatal. To compare Grimshaw and Hardy with Wesley, as a power in English society, provoked a smile. Where the difference? Those Evangelical Anglicans who remained in the Church had a spirit which Establishment could content. John Wesley had a spirit which Establishment could not contain. Therefore the very names of the one, as evangelists were almost forgotten, while the name of the other was one of the most potent religious forces at this moment all round the world. Why was John Wesley driven to ordain his preachers? Because of the utter hopelessness of obtaining for them ordination and recognition within the Church. The casual kindness of bishops who were both gentlemen and scholars was one

thing; the whole spirit and pressure of an institution was another. How many Church pulpits, 100 years ago, could the kindness of bishops have opened to Wesley and his preachers? Had Wesley been before Convocation to pray for a free course for his Gospel, how would he have fared? Had a serious attempt of comprehension been made; had the real authority of the Church—the Parliament—been appealed to for such relaxations and modifications of the law as would have given Methodism a home within the Church, let them picture the scene in the House 100 years ago—the jests, the sneers, the blasphemies with which the Methodists would have been treated—let them picture the vehement passion with which the opponents of Church Government would have been met by the champions of Establishment all over the land! Methodism went out of the Establishment because it was not of it—because with the best desire to remain, it could not be of it. Methodists separated from the Church for the deepest of all reasons—incompatibility of conviction. They were not cast out, Mr. Davies says truly. Why? Because in the Establishment at that time there was no sufficient organic vitality either to assimilate or cast out such a mighty spiritual movement; but if the question of the retention of the Methodists could have been submitted to the Establishment in a representative form no one could doubt the result. Some six and a half centuries ago a mendicant petitioned Pope Innocent III. to found a holy order that was more menacing to the thirteenth-century Catholics than Methodism was to the eighteenth-century Anglican Church. The suppliant was repulsed, but the Pope had a dream, and proclamation was made for the mendicant, and his petition was granted; and, by the foundation of the Order of Francis of Assisi, Pope Innocent III. added two centuries of vigour and vitality to the life of the Roman Church. Now mark this—the true vitality of the Anglican Church had been parted with. The power of assimilating the free play and growth of religion, in an organic sense, there was none. It was absolutely unable to take any vital steps without the sanction of Parliament, a considerable section of which was thoughtless about the whole matter. The whole of Parliament dreaded nothing so much as Church questions. The Church was powerless, in any high sense, to live. It must cling to its legal rock, and could not adapt itself to new conditions. It must remain where it is, and while it lasts, what it is; while new Churches grew up, and vital centres were formed, the Anglican Church must remain beyond the pale. This was the price of Establishment. It was the price of secular, social, and ecclesiastical advantages. Nonconformists were not blind to these advantages—but see the price that had to be paid for them! To his mind it was an awful and incalculable price for any church to pay for any possible advantages, because she paid it out of her life. If the Establishment would move, its bonds would gall it in a moment; if it would fly, its clog would bring it to the earth. Its angel of guidance was no living spirit, but a written charter. Mr. Brown then, alluding to a passage in Dean Stanley's letter to the *Nonconformist*, said the Church would go just as far into the path of Christian charity and brotherly kindness towards Nonconformists as a secular assembly which hated dealing with Christian subjects pleased, and not a step further; and yet Christian ministers were sent to teach men charity, to lead them, to go on in front in the path of progress. A church, therefore, which set such limits to its duty, abdicated its proper functions. He felt himself sceptical as to the influences of the English Church to preserve to itself a fair proportion of Liberal leaders. It was not Government influence which created the Broad Church-party. That party took shape under a great teacher, and through the pressure of the times which the Infidel party might thank themselves for; but this Broad-Church party had visibly dwindled and Government could not prevent it; and amid the boasted influence of Liberal principles the whole power of the Church of England was rapidly passing into the hands of the preachers of a sacerdotal Gospel, who were intensely in earnest, and Nonconformists had only to leave this party alone and it would bring the Establishment to the dust. The Establishment only held together by the mere force of its weight, but like all things that had outlived their strength and use, when it fell it would fall rapidly and completely, and fill its supporters with amazement and its opponents with a wondering joy.

THE BURIALS QUESTION.

The *John Bull*, in some remarks on the burials question, says:—"The proposition which seems to have found favour with the Dean and Chancellor of Manchester as to allowing Dissenters to sing a hymn and say a prayer after the regular service is thought by some persons to be favoured by the Government; but if we are not misinformed, the Ministers desire to deal with the question as one of civil right in some sense such as is foreshadowed by the concluding sentences of Canon Ridley's letter in the *Times*." That letter says:—"Burials are akin to marriages. Formerly Dissenters were dependent on the Church for both. When Parliament felt the grievance about marriage it redressed the grievance. Why cannot a similar course be adopted about burial? What was the course adopted about marriage? Parliament did not give Dissenting ministers leave to come and perform their marriage services in the Church. But, 1st, it provided a purely secular process by which marriages could be legalised; 2nd, it sanctioned marriages in Dissenting chapels; 3rd, it sanctioned marriages in Church with the Church service."

On this another correspondent remarks:—"We do now, indirectly, if not directly, compel Dissenters to be buried (just as, before the Marriage Acts, we indirectly compelled them to be married) with rites and ceremonies to which they object? And is such compulsion, indirect though it be, consistent with the religious toleration which we profess? The various solutions which have been proposed—*e.g.*, the erection of a rate-supported cemetery in every parish, the addition of a 'Dissenters' corner' to the churchyard, &c. (whether they be feasible or not), seem to furnish an answer to this question."

The Bishop of Carlisle has issued a pastoral to the clergy of his diocese, in which he refers, among other subjects, to the Burials Bill. The bishop does not think that any solution of the difficulty which has yet been suggested is satisfactory, and the ground which he thinks ought to be taken with regard to the present law is this—"Tell us who are in possession of the ground what you propose in the way of change, and we will tell you whether we can accept it; we will give the most candid consideration to any proposal made, but we cannot consent to abolish the present law till we know what it is proposed to substitute for it." Some persons would keep our churchyards as they are; but admit that under the present law they involve a grievance. "If (Dr. Goodwin says) the grievance be a mere political pretence, let us fight upon that ground, and refuse to allow the churchyard to be made the arena of political contention; but if we acknowledge the grievance, we are bound either to propose a *bond fide* remedy, or, at all events, to accept one if any person more ingenious than ourselves can see his way to devise it." So far as his diocese is concerned, his lordship "cannot discover that the grievance is a real one." It has also been suggested to alter the law with respect to churchyards, and admit other services and other ministers than those of the Church of England. On this the bishop remarks, "Without raising any exaggerated picture of what might result from any change of the law, I would earnestly press that it is for those who wish the law to be changed to define exactly what they mean, and to beware of introducing more hardships than they get rid of. For example, if you give the friends of a deceased Nonconformist the privilege of saying who shall bury him, it should be remembered that the friends of a Churchman have no such privilege; and, in like manner, if these friends are to have a voice in the management and choice of the service, why should the Churchman be tied down by law? Moreover, would it be quite fair that the Dissenting minister in a village should have the choice, even among his own flock, as to whom he will bury and whom not, and that the clergymen should have no such choice? As matters now stand in a parish, grievance or no grievance, the position of all parties is intelligible. The law regards all the parishioners as entrusted to the clergyman's charge, and regards them all as having a claim upon his services, and a right to be buried by him in the churchyard; but as soon as this broad ground is deserted and the parochial system broken up, it is, to say the least, somewhat difficult to devise a just scheme to substitute in its place."

In a leading article on Monday the *Times* has the following remarks on the subject:—

We are threatened with not only Quakers with their awful silence or their unaccountable inspirations, but Romanists with all their paraphernalia, declamatory atheists, insinuating Methodists, and even Malays, the last ingredient in the bitter cup before us. In presence of such dangers the Church is entreated to hold its ground, to stand firm, to give up nothing willingly, and only prepare to endure with patience the spoiling of its goods or the martyrdom at hand. A very little consideration will show that this is altogether a gratuitous and erroneous view of the question. Even if there were no Burials Bill, and never had been one, if matters had gone on to this moment as they were going on a century ago, there would have been a very strong case for adapting the law to the facts of the case as between the Church of England and other religious or non-religious communities. . . . . While we are talking about dead bodies and burial services utterly devoid of prospective or retrospective power or significance, we are almost forgetting the living, whom it is still possible to do something with. The Church has no alternative whatever but to accept the great fact of Dissent, and not only one but a hundred or two Dissents. She has no alternative but to see chapel after chapel rising, whole households going off to this or that; new congregations everywhere, services, celebrations, anniversaries, meetings, thanksgivings, bazaars, schools—all not of her own, and boasting to be none of hers. The parson has no alternative but to meet at every corner of the street the occupier of a rival pulpit, and, more, the rival place, perhaps, in the regards of the people. He has no alternative but to bear with what he regards as schism, heresy, or even infidelity, and keep on civil terms with them. Compared with such a fact as this, the appropriation of what is called "God's acre," and the saying of words over a dead body, is a trifle below all estimation. The whole dispute is about dust and ashes. The living, the living, are they we should think of. Let the Dissenting minister enter the ground, and have his own say over his own spiritual son or daughter, and let the incumbent cease to intrench himself in the vain illusion of an inviolable churchyard in a parish which has long ceased to be his exclusive domain. If the parish must be divided, it is no good that the house of the dead seems to give the lie to that solemn truth. Nor can we think there is reason to fear any supposed consequences. Dissenters admitted to the churchyard will be on their good behaviour, and perhaps feel, even in spite of themselves, that they stand on holy ground. But if they should commit any folly, they will themselves be the only sufferers. The people of England—aye, Dissenters, too—even if they have not always the best taste, are yet just and fair, and they will soon detect and reprobate any ill use made of a position conceded for the sake of truth and peace.

CHURCH AND STATE ON THE CONTINENT.

The Prussian Tribunal for Ecclesiastical Affairs have commenced proceedings against Dr. Melchers, Archbishop of Cologne, with a view to his removal from his archiepiscopal functions, and has ordered a preliminary investigation to be instituted into the charges preferred against him.

The *Standard* Berlin correspondent says—It seems to be certain that there is actually an armistice in the war between Church and State. A Roman correspondent of the *Germania*, in quoting an article of the Roman *Italia*, inspired by Visconti Venosta, states as undoubted that Prince Bismarck looks out for a *modus vivendi* with the Vatican. The most remarkable lines of the article, which is entitled "Le Gouvernement Allemand et l'Eglise," are the following:—"Prince Bismarck," says the *Italia*, "must and will keep where he stands now with his measures taken against the Church. That is sufficient for the Church, which, never accepting a situation drawn up by the lay Power, always submits to it with a *pro forma* protest against it." The *Italia*, a semi-official Roman paper, states that the Vatican has charged a German prelate to examine with other bishops some measures for the purpose of changing the conditions under which the Prussian bishops shall be allowed to submit to the Falk Laws. The *National Zeitung*, in reproducing this news, accepts with great satisfaction the fact of the Papal submission to the German Constitutional Laws. "Within the limits of the May Laws," this organ of the National Liberals says, "we judge acceptable the principle of a free Church in a free State."

Rumour (says the Berlin correspondent of the *Telegraph*) speaks of a peace-making between the Vatican and the Prussian State; but this is doubted here. The Prussian Government will only accept peace on the basis of the State laws being recognised, and it is not believed that the Vatican will do this during the life of the present Pope.

On the reassembling of the German Parliament a question will be addressed to the Imperial Government by several deputies drawing its attention to the attitude taken up by the Roman Catholic clergy in several of the German Federal States towards the Civil Marriage Law.

Professor von Schulte, the German Old Catholic leader, has published a pamphlet, advocating the abolition of compulsory clerical celibacy. From exhaustive historical examination it results (he says) that before the Reformation the whole Christian Church was agreed only on the points that a bishop should not live in matrimony, that a priest should not marry a second time, and that a person who has been married twice should not be ordained priest.

In the Upper House of the Austrian Reichsrath, on Friday, the bill relative to monastic institutions has been under discussion, and its progress strongly opposed by the Ultramontane members; but upon a motion being made to pass to the order of the day, it was rejected, and a resolution passed to go on with the discussion of the separate clauses. It has since been read a third time; but the bill adopted by the Lower House, regulating the position of the Old Catholics, was rejected.

MR. GLADSTONE ON THE SUNDAY QUESTION.

We have been requested to publish the following correspondence:—

"Working Men's Lord's Day Rest Association,
"13, Bedford-row, W.C., January 12.

"Sir,—The Swiss are making great efforts to secure Sunday as a day of rest. A Society in Geneva has recently awarded to me a prize of three hundred francs for an essay on 'Sunday: its Influence on Health and National Prosperity,' and a hope has been expressed that my essay will be printed in English as well as in French. I should esteem it a very great honour if you would kindly write a few words of introduction to the paper.—I have the honour to be, Sir, your most obedient servant,

"CHARLES HILL."

"Hawarden, January 13.

"Sir,—I regret that I am unable, from the pressure of other duties, to enter further into the subject of your letter of yesterday than to congratulate you on the distinction you have obtained, and to express my hearty good wishes for the design of your essay. Believing in the authority of the Lord's Day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest.—I remain, Sir, your faithful servant,

"W. E. GLADSTONE."

SECTARIAN EDUCATION AND CHURCH PROPERTY IN AMERICA.

The London correspondent of the *New York World* has addressed a letter to a considerable number of gentlemen eminent in politics, theology, and social science, requesting an expression of their views concerning the proposals made by President Grant in his recent Message respecting education and the taxation of Church property. He has received a great many replies, among them from Mr. Gladstone, the Archbishop of Canterbury, the Bishop of Peterborough, the Duke of Argyle, the Right Hon. W. E. Forster, Mr. Frederic Harrison, the Right Hon. John Bright, Lord Redesdale, the Rev. James Martineau, Archdeacon Denison, and several others. Mr. Gladstone writes thus:—"I regret it is not in my power to say more on the letter you have been good enough to address to me than to express the deep interest with which I regard the questions now raised in America. Were I to go further with respect to pending issues, it would savour of presumption, and do harm rather than good. I may express my fear, however, that the time will come, though it may be distant, when your country may suffer inconvenience from the extreme liberty which I understand it now allows of throwing land into mortmain for the purposes of private corporations." The Archbishop of Canterbury "trusts" that his correspondent "will understand my feelings in the matter when I say that I do not consider that I can well enter on the question of President Grant's recommendations to Congress," for the reason that "the circumstances of the United States are such that it is extremely difficult for any person who is not actually a citizen to express an opinion." The Bishop of Peterborough and Mr. Forster both indicate what they think by calling the attention of their correspondent—the one to a charge which he delivered to his clergy, the other to two speeches made by him on the question of unsectarian education. The Duke of Argyll somewhat complainingly remarks that "public men have enough to do here with the difficulties of their own country, without being called upon to form decisive opinions on those affecting America, where many of the conditions are very different." Mr. Bright thinks that "the discussion which is unavoidable on the great questions to which you refer" had better go on for awhile before he takes a hand in it, and that for him at this stage of the game "to seem to wish to teach or to influence American opinion would be something like an impertinence or an intrusion." Mr. Frederic Harrison writes thus:—"As a general principle, the terms of the President's proposal seem to me wholly in the spirit of that free, non-religious, elementary State instruction which our school here advocates. As you are aware, we have provided and maintain in London the 'positivist school' entirely to promote our own system of religion, and to give an education in accordance with it. Attached to this school there are now at work free elementary classes, open to all comers, without question, condition, or payment for instruction in reading, writing, and arithmetic, and the rudiments of drawing and singing. Now, so convinced are we that these prime necessaries of education ought not to be mixed up with any other subject, that although the Positivist School is a voluntary independent institution of a directly religious kind, no sort of religious character, Positivist or any other, is given to these primary classes; and many of the members of these learn to read and write, and leave the rooms without ever hearing of Positivism. This absence of any religious admixture in primary instruction we consider it is useful to impose on ourselves, just as if it were a soup-kitchen. But it is a strict necessity for the State." Archdeacon Denison favours his correspondent with an epistle covering eleven pages of notepaper, in which he says:—"From the moment when the Bill (of 1870) became law, and was not only accepted but welcomed by bishops and clergy, I finally lost all trust in the position of the Establishment, and was compelled to believe that it did not only not assist, but that it damaged, the reception of the truth of God as revealed by the Church. The nineteenth century is weary of Christ's religion, and of the Church as His instrument in promoting it, and proposes to make men good—that is, followers and servants of God—by cultivating their intellect at the expense of their faith in the revealed word. Out of this proposal has come all the miserable folly which is talked about 'education' in England, and which is at the bottom of the proposal which your letter specifies as laid before the authorities of the United States. Citizens don't agree about religion—therefore, let us put it aside in our schemes for human improvement, and rather than not have children of all religions and of none in the same school, let us say we will have no Bible, no prayers, nothing in the shape of religion in the school. If the children are minded to go to the devil their own way each of them, let us not so much as think of interposing anything in the shape of a religious obligation and a religious hope. This has become the normal course of things in England. It seems to be about to become the normal course of things in the United States. The devil has broken loose, and is frightening one man and cajoling another into smoothing his way among so-called Christian people."

AN EVANGELICAL WINDFALL.—The trustees of the late Rev. Charles Simeon, of Cambridge, appointed to purchase advowsons of livings in the Church of England, with a view of presenting to them clergymen of advanced Evangelical views, have received a great accession of strength by a legacy of 50,000*l.* for the advancement of their objects from the late Mr. Wynn Ellis.

MR. GLADSTONE ON THE IRISH CHURCH.—During the election contest now going on at Leominster a leading Conservative of the borough has placarded a statement that both in and out of the House of Commons Mr. Gladstone has admitted that his Irish legislation has been a failure. To set the matter beyond doubt or discussion, a prominent Liberal wrote on Saturday to Mr. Gladstone, from whom he received an answer on Monday, authorising him to state that the report in question is entirely without foundation, and adding that, were the work yet to be done, he, Mr. Gladstone, would most readily put his hand to the doing of it.

THE RESISTANCE TO CLERICAL AUTHORITIES IN IRELAND.—The parishioners of Miltown Malbay, whose parish priest (Father O'Shaughnessy), has been withdrawn by order of Bishop Ryan, have strongly marked their disapprobation of the course taken. On Sunday every house in the parish was draped in deep mourning, and every person wore crape. Black flags were also suspended in various parts of the town. On Saturday every house was closed, all business was suspended, and the same sombre manifestations were made, not by way of disrespect to the Rev. Mr. White, who has replaced Father O'Shaughnessy, but as a protest against the action of the bishop.

A RITUALIST CAROL.—A Ritualistic church known as "St. Stephen's," in Rochester-row, Westminster, built and endowed by Lady Burdett Coutts, issue specially-printed slips for the use of the congregation giving the hymns to be sung. The following is a specimen of the rubbish the poetical priests provide:—

Joseph was an old man,
An old man was he;
He married sweet Mary,
And a virgin was she.

As they went a-walking
In the garden so gay,
Maid Mary spied cherries
Hanging over yon tree.

Mary said to Joseph,
With her sweet lips so mild,
"Pluck these cherries, Joseph,
For to give to my Child."

"O, then," replied Joseph,
With words so unkind,
"I will pluck no cherries
For to give to thy Child."

Mary said to cherry-tree,
"Bow down to my knee,
That I may pluck cherries,
By one, two, and three."

The uppermost sprig then
Bowed down to her knee;
"Thus you may see, Joseph,
These cherries are for me."

"O eat your cherries, Mary,
O eat your cherries now,
O eat your cherries, Mary,
That grow upon the bough."

PRESBYTERIANS AND DISESTABLISHMENT.—At a meeting of the United Presbyterian Presbytery of London last week, the first business was the appointment of a disestablishment committee in terms of the Synod's recommendation. The Rev. Dr. Edmond, of Highbury, in moving the appointment of a committee, said, "The United Presbyterian Church in England was still a living Church, and though contemplating union with the English Presbyterians, was ready to obey the instructions of its supreme court. It was his conviction that the question of disestablishment at the present moment was of pressing and supreme importance. In Scotland this question was coming to the front. The attitude of the Free Church and ecclesiastical affairs generally showed that the question was fast ripening for solution and must be solved, and the only way it could be solved to the satisfaction of the country would be by disestablishment. Then they had a disestablishment question in England so far advanced that at any time it might be precipitated, therefore they should have a committee to help matters to an issue. It was his firm conviction that next to the preaching of the everlasting Gospel no question was of such importance to the Christian Church, and the welfare of the community through the Christian Church, as the liberation of the Church from State patronage and control." (Applause.) The motion was carried and a committee appointed, consisting of the Rev. Dr. Edmond, the Rev. P. Rutherford, the Rev. R. Redpath-Malcolm, Esq., and F. J. Horniman, Esq., convener.—At a meeting of the United Presbyterian Presbytery of Orkney last week, on the motion of the Rev. Mr. Runciman, a declaration was carried to the effect that recent legislation having the appearance of granting greater liberty to that section of the Church which is by law established in Scotland, and special reference having been made to a reunion of Presbyterianism in Scotland upon the basis of a so-called liberation of the Establishment; and further, a proposal having been made in some quarters to move for a royal commission, apparently with the view of concurrent endowment, this presbytery feel called upon to declare that the liberty granted to the Establishment is neither in form nor substance the right of the people, which has been contended for by this Church, and that they are opposed to the principle itself of a State Establishment and endowment of religion, because it is inconsistent with liberty of conscience, and assumes there is somewhere on earth a human infallibility. The declaration, which extended to considerable length, was unanimously adopted.

Religious and Denominational News.

On Sunday evening week the Rev. H. Pahtahquahong Chase, Red Indian missionary and chief of the Ojibbeway Indians, preached in Islington parish church.

Mr. Henry Varley was to have conducted some meetings at Leicester last week, but we are sorry to hear that he is suffering from an acute attack of rheumatism and has been advised by his physician to take absolute and prolonged rest.

Lord Garvagh denies the statement that he had been baptized by a Baptist minister at the East-end, which we quoted from the *Freeman*. His lordship says:—"I have not departed from the Church of my forefathers, nor have I the very least intention of doing so."

In a recent letter Sir Bartle Frere speaks in the highest terms of the labours of the Presbyterian missionaries in Egypt. "What I saw myself," he writes, "convinces me that their teaching has produced a profound and extensive impression, not only in Cairo, but in many large country towns and rural districts."

MANSFIELD, NOTTS.—During last week daily meetings for devotional exercises and evangelistic addresses were held in the Town Hall. The ministers and members of the Methodist, Baptist, and Congregational churches, and of the Society of Friends, took part in the services, which were characterised by remarkable unity and earnestness. Two meetings were held daily, each being well attended; in the evening many persons were unable to obtain admission. On Sunday the use of a large travelling "theatre" was secured, and three crowded services were conducted in it. It may be noted that among the prominent supporters of the movement are well-known local adherents of the Liberation Society. Before any arrangements were made, courteous intimation was conveyed to the Episcopalian ministers, but they declined to aid, stating that the Bishop (Lincoln) and neighbouring clergy "might disapprove," but promising an "Anglican Mission" at an early date.

VICTORIA-STREET CONGREGATIONAL CHURCH, DERBY.—The annual gathering of the members of this church took place on Wednesday evening, January 12, and was the largest known throughout its history. Addresses were delivered by the minister, Mr. W. Crosbie, M.A., LL.B., and several of the office-bearers and members of the church. The report of the secretary was of a most encouraging character; it showed that a hundred persons had joined the church during the year, raising the membership to nine hundred, after making all deductions for deaths and removals. Considerable additions had been made to the school premises, and various important improvements and alterations had been effected in the church. There are eleven hundred scholars in the Sunday-school. Eight village chapels are supplied by an efficient band of lay preachers, and some forty of the young men of the church have formed themselves into an Evangelistic Society, and conduct mission services in different parts of the town and in the country. Very blessed results have followed the efforts of these young men. In one or two villages at a distance from Derby, many souls have been converted to Christ.

THE METHODIST EPISCOPAL CHURCH, which was opened on Christmas Day in Rome, gives rise to the following remarks from the correspondent of the *Daily News*:—"Well may the *Osservatore Romano* and its Ultramontane brother, the *Voce della Verità*, vent their wrath on the little church and its inmates for daring to intrude on the traditional preserve of Catholicism. A nucleus is gathered here which, co-operating with others of kindred aims under different denominational auspices, will increase from year to year, offering a safe anchorage between the Scylla of artistic fetish worship and the Charybdis of Voltairianism, in either of which the spiritual nature of the Italian is so apt to make shipwreck. With the accession of a more masculine ambition in life and a purer taste in the service of religion, Italy will find in such churches as that dedicated in Rome on Christmas Day the fulfilment of her aspirations after a nobler ideal than the Ultramontane on the one hand, or the Voltairian on the other can hold out to her. They are patriotic as well as earnest men who have conceived and carried out the idea which culminated in the 'first Protestant Italian Church erected in Rome' on Christmas Day; and if their propaganda wean away from Romanism or Rationalism a generation which seemed ripe for succumbing to either, they will prize it all the more as strengthening Italy for the mission in store for her—that of representing and leading the Latin civilisation."

THE LONDON MISSIONARY SOCIETY AND CENTRAL AFRICA.—The Rev. Robert Robinson, Home Secretary of the London Missionary Society, writes to the *Daily News*—"May I crave a little space in your journal to say that, while reading your deeply interesting leader on the meeting of the Royal Geographical Society on Monday evening last, I was struck with the noteworthy, though undesigned, coincidence that on the same evening the directors of the London Missionary Society were listening to a letter from a liberal gentleman in the North offering to place 5,000*l.* at their disposal as

the nucleus of a fund to establish a mission on Lake Tanganyika, with its headquarters at Ujiji; and as this was the spot where Stanley met with Livingstone, whose early travels and discoveries were all undertaken while he was a missionary of the London Missionary Society and at its sole expense, the directors have felt constrained at once to appoint a committee to consider how such new mission may be prudently and safely commenced; and, as you properly suggest that the chief difficulties in the way of explorers and travellers commonly arise from the fierce opposition of the natives, it is believed that the patient and peaceful labours of Christian missionaries will prove to be the best kind of 'pioneering' work for the opening of that magnificent country to trade, commerce, and all the benefits identified with the laws and usages of civilised life." The *English Independent* states that the arrangements for the next anniversary meetings of the society have been so far completed that the Rev. Dr. Morley Punshon has consented to preach the annual sermon in Surrey Chapel, and the Rev. J. Macfadyen, M.A., of Manchester, will occupy the pulpit of Westminster Chapel. The chair at the Exeter Hall meeting is to be taken by Henry Lee, Esq., J.P., of Manchester.

THE HOME MISSIONARY SOCIETY.—The Home Missionary Society, in reviewing the work of the past year, say:—"The year 1874-5 has been one of remarkable Christian activity. A gracious wave of revival has swept over the land. Like the Nile, which rises and spreads its waters over Egypt, this rising of the 'River of Life' has extended far and wide, and some of the stations of the society have received blessings. But such revivals naturally subside, and then comes the time to lead out the life-giving waters to refresh and bless Old England. A spirit of hearing is everywhere showing itself; a desire for the simple Gospel is now more general than it has, perhaps, ever been before, and the cry is both loud and deep, 'The harvest truly is plenteous, but the labourers are few.' The agents are located in thirty-two counties of England and Wales, amidst a population of 700,000 souls. They occupy 189 missions and evangelistic stations, embracing 807 towns, cottages, and hamlets. The Word is preached every Sabbath in 588 chapels, rooms, cottages, and farmhouses, to no fewer than 53,000 adult and youthful hearers, by 104 ministers and 84 evangelists, assisted by 243 gratuitous lay preachers. There are 261 Sabbath-schools, containing 18,000 scholars, who are taught every Lord's Day by 2,024 teachers. The Christian churches formed number 142, embracing 6,700 members, of whom 680 were received into communion during the past year. More than 350,000 religious tracts have been given or lent, while 80,500 religious periodicals, and 1,809 copies of the Sacred Scriptures have been disposed of within the year." The committee earnestly appeal for increased income to enable them to meet the applications of county unions, to raise the number of evangelists to one hundred, group more stations, and strengthen the hands of the home mission pastors. The treasurer, Mr. Samuel Morley, M.P., strongly recommends the claims of the society, and the friends of home evangelisation are urged to give a general and liberal response to his appeal.

LONDON BAPTIST ASSOCIATION.—The annual meeting of the London Baptist Association was held on Tuesday, at the Metropolitan Tabernacle. In the forenoon the ministers assembled at eleven o'clock, when a paper was read on the subject of "Ministerial Fidelity" by the Rev. W. G. Lewis, of Westbourne Grove, who received a cordial vote of thanks. In the discussion which followed the reading of the paper, a part was taken by the Revs. S. Green, C. H. Spurgeon, Dr. Landels, T. Vincent Tymms, and D. Jones, B.A. After dinner there was a large meeting of ministers and delegates, at which the retiring president, the Rev. W. Howieson, introduced his successor, the Rev. J. T. Wigner, who gave an address, in which he spoke of the work of the churches, and the help which deacons and fellow-members gave to the pastors. Dr. Landels proposed the Rev. Archibald G. Brown as vice-president. Mr. J. Harvey seconded the nomination, which was agreed to. The Rev. William Brock, the secretary, read the report, which recorded the work of the year, and referred to the new chapel about to be built at Highgate at a cost of 6,000*l.* The promised 1,500*l.* had been raised by the association. Ten years ago the association was composed of sixty-four churches, now it includes 131. The total membership of the churches was now 37,351 as against 30,292 last year. Last year the increase was thirteen per church, and the year before that 7½ per church. With reference to the visit of Messrs. Moody and Sankey, and its effect upon the churches of London, there had been no perceptible increase or unusual revival amongst them, but there had been a steady increase, which was perhaps the most desirable. After tea, a great meeting was held in the Tabernacle, which closed with the Communion Service. The members who sat down at the Lord's table filled the entire area, and numbered upwards of 2,000. Mr. Spurgeon gave a short address, founding his remarks on the words of Caleb in Numbers xiii. 30, "Let us go up at once and possess it, for we are well able to overcome it."

"Daniel Deronda," a story of modern English life, by George Eliot (formerly Miss Marion Evans, now Mrs. G. H. Lewes), is to be commenced in February by the publication of the first of eight monthly parts, similar to those of "Middlemarch." Book I. will bear the title of "The Spoiled Child."

Correspondence.

A NEW ECCLESIASTICAL TEST.

To the Editor of the Nonconformist.

SIR,—I beg to ask the insertion in your columns of the accompanying correspondence. It shows that, while the friends of religious equality have been congratulating themselves on the abolition of ecclesiastical tests at the Universities, and in connection with public offices generally, a new test has been created, with nection with public elementary day-schools, provided under a recent Act of Parliament. As the Education Department feels itself unable to interfere with the action of the school boards which have violated the spirit and intent of the Education Act, if not its letter, I submit that the intervention of Parliament is obviously called for. To banish sectarian exclusiveness from the University and the endowed school, and to allow it to find a refuge in the primary school, would be to waste labour, and to expose the cause of religious equality to deserved ridicule.

Your obedient servant,
J. CARVELL WILLIAMS.

Serjeants'-inn, Jan. 17.

TO SIR FRANCIS R. SANDFORD.

Sir,—I have before me an advertisement which appeared in the *School Board Chronicle* of Dec. 24th and Jan. 1st, of which the following is a copy:—

Wanted, at the end of March, 1876, a certificated mistress for a mixed school, situate about three miles from Faversham, Kent. Expected average attendance about sixty. Small harmonium, singing, and sewing. "Must be a Churchwoman." Salary £70, with house and garden in addition. Also wanted for the same schools, a Pupil Teacher. Applications, stating age, with testimonials, to be sent to Allen Tassell, clerk to the Graveney U.D. School Board, Faversham, Kent.

With reference to the words which I have quoted, I shall be much obliged by your informing me whether a school board may legally require that a master or mistress shall belong to a particular religious denomination.

I am, &c.,
J. CARVELL WILLIAMS.

2, Serjeants'-inn, Fleet-street, Jan. 3, 1876.

Education Department, Whitehall,
Jan. 15, 1876.

Sir,—I have the honour to acknowledge the receipt of your letter of the 3rd instant. I am directed to state that their lordships have answered a similar question, in reply to a letter from a ratepayer, and have no objection to forward you a copy of that reply.—I have the honour to be, &c.,
P. CUMIN.

J. C. Williams, Esq.

[Enclosure.]

Education Department, Whitehall,
Dec. 5, 1874.

Sir,—I have the honour to acknowledge the receipt of your letter of the 13th ultimo. I am directed to state that their lordships have referred the matter to which your letter relates to their legal adviser, and find that they have no power under the Elementary Education Act to interfere with the advertisement for a schoolmaster which the school board have thought fit to issue. It is obvious, therefore, that their lordships would not be justified in expressing any opinion on the subject.—I have the honour, &c.,
F. R. SANDFORD.

J. S. Head, Esq., Bletchingley.

WRENTHAM BRITISH SCHOOL.

To the Editor of the Nonconformist.

SIR,—Permit me to acknowledge with many thanks the following donations which I have received for the Rev. J. Browne, of Wrentham:—G. Gibb, Esq., of Chesterfield, 5*l.*; E. Smith, Esq., of Highbury, 5*l.*; T. Jarrold, Esq., of Norwich, 5*l.*; P. J. Ryley, Esq., of Southport, 2*l.*; J. Stewart, Esq., of Hastings, 1*l.*

I trust your readers have not forgotten the strong claim Mr. Browne has for help on all the friends of undenominational education, and on Congregationalists especially.

He is more than 100*l.* out of pocket through the struggle that for three years he has been carrying on single-handed at Wrentham; first of all with local opposition, and now with the department in London. I am quite sure there are a number of your wealthier readers who, if they knew how limited Mr. Browne's means are, and how much his fidelity to principle has impoverished him, would take care that the whole of the sum he has paid to keep the British School at Wrentham open, should be at once refunded to him. I appeal to them again for help, and ask them to remember the old proverb, "*Bis dat qui cito dat.*"

Yours faithfully,
GEO. S. BARRETT.

Thorpe Hamlet, Norwich, Jan. 17, 1876.

THE REV. S. B. JAMES' "TASTES AND HABITS."

To the Editor of the Nonconformist.

SIR,—Under the above title the Rev. S. B. James has just published a volume of essays, in one of which there is an allusion to Dissenting chapels and worship curiously like that which has become so notorious, and throwing some light on its real meaning. The essay is a paper read at a clerical meeting in Bucks, with reference to a discussion "on what was (*sic*) termed the secular and social aspects of the clerical office," and is entitled, "The Clergy Secularly and Socially." After a few preliminary remarks, Mr. James finds himself "fairly launched on the bosom of the subject," and commences by putting forth a very high claim for the clerical office, in the Church of England, of course; even on its behalf spoiling the good old proverb as to those who live in glass houses, by telling us that those who ridicule it "live in houses covered over with glass of the most brittle description." Ordained clergymen ought to differ so much, he thinks, from other men that there is between them not even what he calls "identity of distinctiveness," by which he seems to mean that there is no common nature or ground of comparison; the admission of any such "identity" would lead, indeed, to very serious consequences:—

But if it be argued that there is an identity of distinctiveness, the scale becomes weighted with the sword of Brennus at once, and *the barbaric idea of no difference between Church and conventicle, temple of God and temple of Belus* (I do not, however, at all mean to compare conventicles with heathen temples), sacrament and prayer, the signification and involvement of the sacred elements, and the signification and involvement of unconsecrated bread and wine—*this barbaric idea* becomes master of the situation.—P. 140.

Pursuing the subject, he says, in a sentence a whole page long, and which must therefore be abridged, that ordination "fastens a life-long obligation," to be, "as truly, if as undefinably separate from the rest of the church," as is the consecrated church from the promiscuously "used meeting-house," or the inspired beauties of the sweet psalmist of Israel from the differently inspired beauties of Milton and Shakespeare "* * * (I merely argue *the measure of difference.* I do not compare the old prophetic and present merely ministerial call)" p. 141.

It seems to be one of Mr. James's "habits" to make broad and sweeping statements, and then to tell us that his words are not to be taken to mean what they say, but something else which we must find out for ourselves. And this is no easy task; for as these extracts show, his style is by no means clear or free from "involvement." Giving full value to his parentheses the meaning would seem to be this:—He does not assert that the clergy are positively inspired, or that Nonconformist worship is actually idolatrous, but he does claim for the clergy and for the worship of the English Church such essential superiority that the only "measure of difference" which he can discover, is that which exists between the inspiration of David and that of Shakespeare, and between the worship of God and that of idols. Both his illustrations, it will be seen, support his statement that there is no "identity of distinctiveness," no community of nature. As the difference between the inspiration of the Bible and that of other books, and the difference between the worship of God and the worship of idols, is not a matter of degree but of essence, so is the worship of the Church as compared with that of the conventicle. A wide gulf truly.

But does even this very exalted idea of the clerical office justify Mr. James in the contemptuous term he uses? Does it strengthen his case to use the offensive term "conventicle"? Perhaps his residence in Bucks, which has the repute of being the rudest of our counties, may have something to do with this sample of his "Tastes and Habits."

Can you make room for Mr. James in a better mood? Ponderous and uncouth though he be, the following paragraph would lead us to hope that "his bark is worse than his bite," a proverb he may perhaps some day like to illustrate. It is pleasant to see that with all his contempt for Nonconformity he does recognise the fact that some men of those who lead others to postpone "holy baptism," may, nevertheless, do Christian work:—

It seems to be a remarkable phenomena that even Mr. Spurgeon, in all his glory of gum neckcloth and gay clothing, and for all the exercise of his eccentric liberty in the matter of clothing, preaching, and general demeanour, relies for his influence upon, or at any rate derives his influence from, not the fact that he dresses and demeans himself with eccentricity, but the fact that he preaches Christianity in sincerity and truth, for all his oddity.

To this crabbed sentence a foot-note is appended, stating that he is informed that Mr. Spurgeon dresses as soberly "as his brethren of the Baptist persuasion, *which is very good hearing indeed, and promises well in other ways*"!!!

It is to be wished that Mr. James had asked some High Church publisher to bring out his nonsense, rather than our old friends Messrs. Hodder and Stoughton.

I am, Sir, yours obediently,
A FREQUENTER OF CONVENTICLES.

Among art books Mr. Murray promises this winter, "Titian: his Life and Times; with some Account of his Family, chiefly from New and Unpublished Records," by Mr. Cavalcaselle and Mr. J. A. Crowe, which we have already mentioned; and "Albert Durer: a History of his Life and of his Art," by Moritz Thausing.

Mr. St. George Mivart will shortly publish, through Messrs. Henry S. King and Co., a volume entitled "Contemporary Evolution." This will be a review of the present course and tendency of philosophical speculation, scientific advance, and social and political change, in so far as they affect Christianity. It will also discuss the probable effects upon the Church and society generally of the further continuation of the process of evolution. In addition it touches on the effect which may hereafter be produced on Christian art by the further evolution of Catholic opinion.

STEPNEY MEETING NEW DAY AND SUNDAY SCHOOLS.

The day- and Sunday-schools of Stepney Meeting have long held a high place among such institutions in London. The Sunday-school rooms on the east side of Garden-street were built in 1824, soon after the settlement of Dr. Fletcher; the late Mr. George Green, then a deacon of the church, contributing 1,200*l.* to the erection. In 1849, a short time after Dr. Kennedy became pastor, two large classrooms, each capable of containing about eighty senior scholars, were added to the building. For a considerable time past the feeling has been growing that the school accommodation must be enlarged and improved. And with a view to this eventuality the freehold of three cottages adjoining the rooms was purchased some years ago. The day-schools on the other side of Garden-street were built originally in 1815 (having been instituted elsewhere in 1783), and were greatly enlarged in 1843. These schools have accommodation for 460 boys and 173 girls; and it has now been resolved to surrender this entire building to the use of the boys, and to provide accomodation for 350 girls and 350 infants by an enlargement, and remodelling of the Sunday-school buildings—the infants (upwards of 300 in number) having already been taught in the old Sunday-school rooms.

The enlargement thus contemplated has now been effected under the direction of Messrs. Searle and Son, architects, at a cost of over 3,000*l.* exclusive of furniture. The only parts of the original school which remain are the two large class rooms at the south end of the building, facing the beautiful and well-cared-for garden into which the site of old Stepney Meeting House has been converted. The old double schoolroom (long considered one of the best in London), has been entirely swept away. The new building consists of a central hall 80ft. long, 36ft. wide, and 36ft. high, with arched aisles on either side about 14ft. in width running the whole length, and which may be divided into large or small class rooms. The total width of the building is by these aisles increased to 64ft. At the north end of the hall there are two new class rooms, each about 26ft. square. The central hall, which is lighted by clerestory windows, is capable of division into two equal parts by a movable partition, and by this meeting the girls and the infants of the day-school will be furnished with separate class-room and other accommodation. Stepney Meeting will now have day-school provision for 1,300 children, and it is expected that it will all be used. There will be accommodation for the same number of Sunday-scholars.

Last week there was held a series of meetings in connection with the opening of the new buildings. On Wednesday there was a general meeting. The snow, which was falling heavily at the time, affected the attendance considerably, but 300 sat down to tea in the new hall, and 600 assembled in the chapel immediately after. There were on the platform the Rev. J. Kitto (rector of Whitechapel), the Rev. W. Tyler, the Rev. D. M. Jenkins, the Rev. J. L. Pearce, Mr. Ashcroft (superintendent), Mr. Evans (secretary), Mr. James Brown (a former superintendent), Mr. J. Carvell Williams (a former librarian), Professor Kennedy (of University College), the Rev. W. Fletcher, and others. The chairman (T. Scrutton, Esq.) not having arrived at seven o'clock, Dr. Kennedy opened the proceedings, and explained the alterations and enlargements which had been affected. Apologising for the absence of the Rector of Bow and other clergymen, as well as many of his Nonconformist brethren, he referred especially to the Rector of Stepney, whose presence he had expected, and said they all knew what a thorough Churchman Mr. Bardsley was, and what an earnest controversialist. They knew, too, that the minister of Stepney Meeting was a very thorough Nonconformist. But his principle was to fight his battles in a Christian spirit and then to shake hands with his opponents. He had much pleasure in introducing the Rector of Whitechapel, who walked in the steps of his esteemed predecessor, Mr. Cohen, and to whose father, Dr. Kitto, they were deeply indebted for his expositions and illustrations of Holy Scripture. The Rev. J. Kitto said he did not think it necessary to make any apology for his appearance on that platform. He had been brought much into contact with their pastor in common Christian and philanthropic labour, but happily he had not had to encounter him as a foe. At the close of his speech, in which he dwelt on the importance of Sunday-school work, Mr. Scrutton arrived, accompanied by the Rev. J. Bardsley, and Mr. E. A. Currie, vice-chairman of the London School Board. They had been detained by the long speeches of the members of that honourable body. Mr. Currie congratulated the meeting on the erection of the splendid building which he and his friends had just walked through. He could conceive nothing more beautiful than having such a hall, with such a series of class-rooms as they now posseesed. Just in proportion as they increased the secular education of the children, so must they increase the Sunday-school work. Mr. Bardsley said that he was glad to have the opportunity of expressing his sympathy with their work and with their esteemed pastor. He was persuaded that the enlargement of their schools would be in no way injurious to others in the neighbourhood. He only wished he had a hall like theirs for his own school. Referring to a statement by Dr. Kennedy that 2,000*l.* of an old school endowment had been appropriated to the erection of the new buildings, Mr. Bardsley remarked that they found that endowments were of some use, to which some one pleasantly replied, "We are disendowing ourselves." Mr. James Brown, Mr. Carvell Williams, the Rev. D. M. Jenkins, and the Rev. W. Fletcher followed, the last giving some reminiscence of his father's connection with the old schools. Mr. Scrutton wound up the proceedings of the evening.

On Thursday a tea and public meeting of the parents of scholars was held in the New Hall, the speakers being the Rev. A. Hannay, Dr. Kennedy, with the superintendent and secretary of the school. On Friday a tea and public meeting of the elder scholars was held, the Rev. John Saunders, of Wycliffe Chapel, assisting the pastor and officers On Sunday afternoon all the scholars, except the infants, met for the first time in the New Hall. The Rev. John Curwen, Dr. Kennedy, and the superintendent, addressed the children. All the services have been of a very happy and instructive character.

THE EDUCATION ACT.

THE LONDON SCHOOL BOARD held their first meeting since the Christmas recess on Wednesday. A deputation from the St. Margaret's and St. John's (Westminster) Ratepayers' Association presented a memorial objecting to the building of a school in Horseferry-road on the ground that there was already ample accommodation in the existing schools. A discussion followed, in which Mr. Currie reminded the board that 5,000*l.* had been already spent on the school site, which had been approved by a Government inspector more than two years ago. The memorial was, by twenty-four to eight votes, referred to the Statistical Committee. A letter was read from the Education Department, stating that the arrangement made by the board for the instruction of pupil teachers at centres was so obvious an infringement of the code, in which no alteration can be made without the sanction of Parliament, that their lordships decline to acknowledge that any responsibility rested with them for whatever inconvenience may have been caused to the board in the matter. At the same time their lordships promised to consider the proposal submitted to them in the memorial on the subject which had been sent to them by the board.

THE OGLE-STREET RAGGED SCHOOL.—A number of children from this school were on Friday taken before the magistrate at the Marlborough-street Police-court for the purpose of being examined as to their proficiency. Finding the acquirements of the children brought before him below the standard appropriate to their age, Mr. Knox made an order for them to be sent to a board school, and in doing so observed that if the directors of the ragged-schools are not willing to accept the offer of certified teachers made by the school board, the latter organisation is bound and ready to provide education for every child now under the care of the ragged-schools.

SIR CHARLES REED AT LIVERPOOL.—Sir Charles Reed, chairman of the London School Board, delivered an address in Liverpool on Thursday, on the occasion of the award of scholarships and certificates, given by the Liverpool Council of Education to successful pupils from elementary schools. After some explanations from Mr. Christopher Bushell, the founder of the association, as to its nature and objects, Sir Charles Reed warmly congratulated the Council of Education upon the effort they had made to supplement the regular and more restricted action of school boards. There were many objects which public spirit and public benevolence could promote, but which school boards, tied down as they were by an Act of Parliament, were prevented from accomplishing. The results of the action of the Council of Education were manifest already in an improvement in the attendance at schools, and it was a most excellent feature of their plan to give scholarships to boys who had distinguished themselves, and who in this way were enabled to join schools of a more advanced character, without cost to themselves or their parents. Sir Charles advocated an improved pupil teacher system, contending that pupil teachers should be both older and better educated than they were at present. He spoke hopefully of the Kindergarten system as an aid to infant education.

RELIGIOUS TEACHING IN BIRMINGHAM.—At a meeting of the Birmingham School Board on Thursday, Mr. Greening moved, according to notice, a resolution to the effect that as the board makes no provision for religious observance or teaching in its schools, it is expedient to adopt without delay a system of religious teaching after the pattern of the British and Foreign School Society, subject to the protection of the conscience clause. He believed the bulk of the inhabitants of the town voted for the present majority on the board believing that provision was being made for religious education in the board schools. He submitted that the voluntary work of the Religious Education Society was a comparative failure. The board had at the present time seventeen board schools, which accommodated 12,698 children, but in only five of these, and in one department in a sixth, did the society carry on its operations, and only 5,462 children were touched by their arrangements, leaving 7,000 who went daily to the board's schools, but never saw an open Bible or heard a prayer offered. The voice of the country was against entirely secular education. Although Churchmen, they asked the board to adopt a Dissenter's plan for giving religious instruction. The Rev. R. B. Burgess seconded the resolution. The Mayor, after characterising the remarks of the two previous speakers as election speeches, said he had heard little new argument on a question of which the Liberal members were becoming rather weary, and the reasons adduced had already been fully answered. There was nothing in the incompleteness of the work of the Religious Education Society that should cause the board to alter their previous decision. This Bible cry, used for party purposes by a section of the Conservative party, was now played out in Birmingham, and he advised Mr. Greening and his friends not to raise it at the next election, or the Liberal party would go for free schools. On a division, the motion was rejected by 7 votes to 4, Canon O'Sullivan (Roman Catholic) remaining neutral. Mr. Elkington gave notice that at the next meeting he should move that the Bible be read in the board schools.

FOREIGN MISCELLANY.

A Brussels Ultramontane paper announces that Louise Lateau, the "stigmatic," is dying, and has received extreme unction.

An attempt to reclaim the land buried under the waters of the Zuyder Zee is to be commenced at once.

The Academy of Moral and Political Science in Paris has elected Mr. Motley, the American historian, a foreign associate.

The standing army of the United States now consists of only 25,000 men, but an effort is to be made to cut it down to 15,000 men.

Efforts are being made in Paris by Sir John Glover, the new governor of Newfoundland, to settle the differences between France and England in regard to the fisheries.

A telegram from Rome announces that the Marquis of Ripon has presented 10,000*l.* to the Pope, and that his holiness has also received 8000*l.* from a member of the Belgian Senate.

By a large majority the permanent committee of the German Parliament for discussing and reporting upon the new judicial bills has decided in favour of trial by jury for all press offences.

A *Standard* telegram from Vienna says that Francis Deak lies in such a dangerous state that little hope is entertained of his recovery.

The population of the Australian colonies in 1874 amounted to 1,753,403 persons, while that of Tasmania was 104,197, and that of New Zealand amounted to 318,903.

Don Carlos is said to have asked some of the leading French Legitimists for assistance in what he describes as the final and decisive struggle with the Alfonsists.

The *Daily News* publishes a telegram from Madeira, announcing that Lieutenant Cameron remains at Loanda in good health, and that he intends to return to this country when he has sent back his Arabs.

The immediate and comp'ete emancipation of all former slaves in St. Thomas (Guinea) and Cape Verde who are still in servitude was proposed by the Portuguese Minister of Marine in the Chamber of Deputies at the sitting of Saturday.

Important successes are reported to have attended the operations of the Egyptian forces in Abyssinia, the Abyssinian General Kirkham and two Englishmen having been taken prisoners. The impression created in Cairo by this piece of news is that the end of the war is drawing near.

WOMEN VOTERS IN CHILI.—Chili can boast of being the first country in the world that has admitted women to the electoral franchise. Chilian law makes no distinction of sex, the only qualifications required for citizenship being the attainment of majority and the ability to read and write. It has therefore been decided to register women, and they will vote at the coming election.

THE CHRISTIANS IN TURKEY.—The special correspondent of the *Times* at Ragusa, in describing the condition of the Christians in Turkey, says:—The simple fact is this—and I defy any man acquainted with the Ottoman Empire to deny it—that the amount of injustice every Christian subject may have to submit to is regulated entirely by the measure of the good-will or ill-will of his Mussulman neighbours and administrators, and that in reality, he is no safer or better off than he would be with an African tribe equally civilised and good-natured.

THE PRUSSIAN DIET.—At the opening of the Prussian Diet on Sunday, the speech from the throne was read by Herr Camphausen, the Minister of Finance. After expressing regret at the depression of trade, the speech stated that the revenue had not proved so large as was estimated, but had been sufficient to carry on the Administration, to allow larger grants in some departments, and to give further development to public works. The Budget would at once be submitted to the Diet, as well as several bills, one of which assures to the Evangelical Church an independent organisation.

SOUTH AFRICA.—According to the Cape newspapers of the 25th of December, a despatch had been received from Lord Carnarvon, stating that it would be a greater convenience for the Confederation Conference to be held in London, and that the Cape should choose two representatives, but that no colony or State should be bound by the conclusions of the majority, or even by the act or vote of its own representatives. In Natal a message had been sent to the Assembly by the Governor, Sir

Henry Bulwer, expressing regret that the sums voted for the expenses of Sir Garnet Wolseley and his staff had been disallowed. The House accordingly agreed to vote the amount.

THE PRINCE OF WALES IN INDIA.—His royal highness held a grand review at Delhi on Wednesday, about 18,000 troops being paraded. The spectacle is reported to have been exceedingly brilliant and imposing. At the conclusion of the review the prince presented colours to the 11th Native Infantry, famous for the loyalty it displayed during the mutiny. The town was gorgeously decorated and illuminated at night. There were subsequently military manœuvres extending over three days. The prince was present at the final action, in which the attacking party was defeated. He has paid visits to the chief objects of interest around the city, including the positions held by the British troops in 1857. On Monday his royal highness started for Lahore.

THE WEATHER ON THE CONTINENT.—Owing to the continued severe frost, the communications between Denmark and the Continent are very uncertain, the so-called ice-transport in open boats across the Belts having begun. A telegraphic despatch from Narbonne states that the snow in the streets there is two and a-half feet deep, and is still falling. In the interior of Corsica all the roads are blocked up, while for some days storms have rendered the coasts inaccessible. Accounts received from all parts of Italy, Switzerland, Germany, and Russia state that the cold is intense, and that much snow has fallen, particularly at St. Petersburg; at Odessa the cold is so intense that the water for drinking has been frozen in the pipes, and the city is without a supply; while the Angara, a stream of Russia which scarcely ever freezes, has been covered with ice under the action of a temperature several degrees below zero of Fahrenheit.

A TAMIL SALUTATION TO THE PRINCE OF WALES.—The following is a translation of the Tamil lyric sung before the prince by native Christian school-children, at Meniachi Kovil Station, in Tinnevelly:—

1. Through the grace of the blessed Lord of heaven, O Son of our Victorious Queen, mayest thou ever enjoy all prosperity!

2. It is our peculiar happiness to be subject to a sceptre under which the leopard and the deer continually drink at the same stream.

3. Crossing seas and crossing mountains thou hast visited this southernmost region, and granted to those who live under the shadow of thy royal umbrella a sight of thy benign countenance.

4. May the realm, in which sun and moon never set, become, from generation to generation, more and more illustrious.

5. May the lion flag of the British nation wave gloriously far and wide, and wherever it waves, may the Cross flag of our Lord Jesus fly with it harmoniously.

6. God preserve thee, and regard thee with an eye of grace, and grant thee long life and victory, and bless thee for evermore!

7. Obeisance to thee! Obeisance to thee! O wise king that thou art to be. Safely mayest thou reach again the capital of thy realm. O thou whom all men justly praise.

Gleanings.

A Brashear editor offers a reward of five dollars for the best treatise on "How to make Out-Door Life Attractive to the Mosquito."

The word "deputation" is said to have been defined by Mr. Gladstone a "noun of multitude, meaning many, but not signifying much."

A highly satisfactory trial is said to have been made with an illuminating gas produced from nine-tenths of liquid sewage and one-tenth of common oil, which is said to equal coal-gas, at one-third the cost.

A countryman bargained with a Californian photographer for a half-length picture of himself at half price, and when the artist delivered a fine view of the subject from the waistband down, the victimised sitter indulged in remarks more forcible than polite.

An Irish lady was once declaring that she could not understand how gentlemen could smoke. "It certainly shortens their lives," said she. "I don't know that," exclaimed a gentleman. "There's my father, who smokes every blessed day, and he is now seventy years old." "Well," was the reply, "if he had never smoked he might have been eighty by this time."

"UNINFLAMMABLE DRESSES."—A correspondent of the *Times* states as the result of experiment that tungsgate of soda will not render textile fabrics uninflammable, though while its influence remains—that is the dry crystals—the resisting power is more or less effectual.

COMFORTING TO HIS FRIENDS.—The *Medical Circular* states that a patient, suffering from inflammation in the chest, recently submitted his expectoration to a scientific authority. The practitioner consulted wrote back:—"It is evidently of parasite nature, but with respect to the precise individuality of the entophyte I have not yet decided quite to my satisfaction. My mind still hovers between two conclusions—viz., as to whether it is an aborted specimen of a cyclocotuloid macromalacoöidium, or a highly-developed cryptococceous megalocyst of a strongylopleuron batracholeucocopridon."

A SIMPLE LITTLE FLOWER.—In one of the early comic annuals there are some amusing lines of Hood's, describing how a country nurseryman had made a large sum out of the sale of a simple little flower, which he sold under the name of "Rhodum Sidus." This charming name had proved quite an attraction to the ladies, and the flower had become the rage of the season. At length a pertinacious botanist, who found that the flower was a not uncommon weed, insisted on knowing where the nurseryman had got his name from; he elicited the following reply:—

> I found this flower in the road beside us,
> So christened it the Rhodum Sidus.

DEATH OF A LIONESS.—The Zoological Society of Ireland has sustained a severe loss in the death of the lioness, "Old Girl," one of the handsomest and best-behaved animals of her class that ever appeared in these climes. She was born in the gardens in the Phœnix Park—was an Irish lioness, in fact—in 1859, and after sixteen years of popular adulation she succumbed to chronic bronchitis. During her long and honoured career she presented the gardens with fifty-four cubs, of which she actually reared fifty, losing only four, a feat unprecedented in the annals of menageries. The judicious sale of "Old Girl's" offspring brought in her owners 1,400*l.* in cash.

FOREIGN VIEWS OF ENGLAND.—The following is an extract from the *Vossische Zeitung* of Berlin, published on the 1st inst.:—"We are able to assert without exaggeration, that on Monday (Boxing Day) two thirds of the great British nation were drunk, half or wholly so, but anyhow drunk. It is no very poetical enjoyment to see drunken women of all classes lying in the streets. To be convinced of the overwhelming extent which drunkenness has reached among the female sex, one need only take a short stroll, the streets resounding with the rudest Christmas festivities. These orgies last into January, and only when John Bull has succeeded in bringing into order his overfilled with plum-pudding and glued-up stomach, and when he has slept off his intoxication, . . ."

AN OVER-ZEALOUS POLICEMAN.—The correspondent of the *Temps*, who has followed the Prince of Wales in his tour through India, relates an amusing story of an over-zealous policeman. While in Ceylon, the prince paid a visit to the public gardens at Colombo, and a zealous police-officer, noticing that a "tall gentleman with a heavy beard" was following close behind him, went up to him, and said in an angry tone: "Why the devil don't you take your hat off, sir?" The gentleman replied that when he met the prince, or had occasion to address him, he took his hat off; but that at other times he remained covered. As the policeman had not the power to compel him to walk bareheaded, he contented himself with hinting in a menacing tone, "You had better stand back, and not dog his royal highness like that." The correspondent of the *Temps* adds that the police-officer, when he ascertained that the "suspicious character" was the Duke of Sutherland, "was on the point of falling to the ground senseless, as one who had had a sunstroke."

LONG AND SHORT SERMONS.—In the current number of the *Sword and Trowel*, Mr. Spurgeon writes under the head of "Personal Recollections":—"We had heard of Dr. Brock a story of his youth, and at dinner-time inquired of its truthfulness, and he replied, 'Oh, yes, that's right enough.' It seems that John Angell James, of Birmingham, remarked in company that the longest sermon he had ever preached was in a town in Devonshire, where he held forth for more than two hours, but he added, 'I never could make out how it was, for I had no intention of being so long; it seemed as if the time would not go, and yet, when I came to look at my watch, it had gone, and I had actually preached two hours.' Dr. Brock remarked that he could explain the riddle, for, being a lad at the time mentioned, and wishing to hear as much as possible of the good divine, he had taken a key with him, and sitting at the back of the clock had managed to stop it every now and then, and so decrease the speed of time and lengthen the sermon. 'Ah, William Brock,' said Mr. James, 'you were full of fun then, and I fear it is not all gone out of you now. I dare say you would do the same again if you had the opportunity.' The company were not a little amused when William Brock replied most decidedly that he would do nothing of the kind; that the production of a long sermon was the act of his youth and inexperience, and that now with the key in his hand he would be far more likely to put on the hand and cut the sermon short than in any way to prolong it."

A CURIOUS IDIOSYNCRASY.—It is a most curious idiosyncrasy of the upper middle class, that, although ordinarily most polite and urbane in business and society, many of its members appear to cast off their civilisation upon entering public vehicles. It happens frequently that a man whom any of his friends would trust implicitly, is convicted of attempting to defraud a railway company of a few pence. There can be no doubt that travelling brings a man out in more senses than one. If a traveller be innately cross-grained, however he may keep his temper or manners under control among his intimate friends or opponents, he will certainly break out on finding himself with strangers in a public vehicle. A mayor of a country town, travelling in a first-class carriage, finding his boots inconvenient, divested himself thereof, placed his socked feet upon the opposite cushion, and left his elastics upon the flooring, without apparently the slightest idea that his fellow-passengers might consider themselves annoyed by his misconduct. A lady was present. No expostulation appears to have been offered until the lady's departure, when a lieutenant in the army not only gave the mayor a "bit of his mind," but on replying with coarse abuse, not altogether unmingled with commination, engaged in a tussle which ended in the mayor being rescued half throttled. After all, it seems that the mayor took off his boots because he had the gout. The lieutenant, having been committed for trial, was acquitted on his saying that he would not have acted as he did—if he had known. —"*Law and Crime*," *in the Pictorial World.*

POISONED SLEEP.—Sleep is a boon commonly regarded as priceless; but it may be purchased too dearly. Macbeth murdered sleep; a very large and unhappily increasing number of well-meaning but misguided persons poison it. The medical profession has a keen interest in the growing practice of habitual recourse to sleep-potions, because it is with the connivance of the profession, if not under its specific advice, that these soporific poisons are employed. We think the time has come when some strong means should be taken to clear medicine from the reproach of countenancing the lay use of opium, chloroform, chloral, chlorodyne, and the rest of the sleep-producers. The public should be told that they are playing with poisons. If they escape a so-called "accident" which ends in sudden death, they are scarcely to be congratulated, since if the body does not die, the brain is disordered or disorganised, the mind enfeebled, and the moral character depraved, or evils hardly less deplorable than death are entailed. The consideration may be agonising, but it is urgent. The sleep produced by these narcotics or so-called sedatives—let them act as they may "on the nervous system directly" or "through the blood"—is poisoned. Their use gives the persons employing them an attack of cerebral congestion, only differing in amount, not in kind, from the condition which naturally issues in death. There is grave reason to fear that the real nature of the operation by which these deleterious drugs, one and all, bring about the unconsciousness that burlesques natural sleep, is lost sight of, or wholly misunderstood, by those who have free recourse to poisons on the most frivolous pretences, or with none save the exigency of a morbid habit. Great responsibility rests on medical practitioners, and nothing can atone for the neglect of obvious duty. The voice of warning must be raised instantly and urgently if a crying abuse is to be arrested, and final loss of confidence in drugs avoided.—*The Lancet.*

SPONTANEOUS GENERATION.—On Thursday last Dr. Tyndall read a paper before the Royal Society "On the Optical Deportment of the Atmosphere with reference to the Phenomena of Putrefaction and Infection," and surprised and gratified his hearers by communicating much more than was conveyed by his title. For he showed, by brilliant experiments, that spontaneous generation is an absolute impossibility; and that if solutions open to the air soon swarm with life, it is because they have been impregnated by living particles floating in the air. It has long been known that air which has been thoroughly freed from floating particles by fire, the action of acids, or otherwise, will not produce life; and further proof was given by Dr. Tyndall's researches in 1868 and 1869, with the additional facts, that filtering through cotton-wool clears the air as effectually as fire, and that air thus purified will not transmit light. A glass chamber filled with the purified air remains dark, even when placed in the track of a concentrated beam of light. There is nothing to reflect or scatter the light; and it may now be accepted as an axiom that air which has lost its power of scattering light has also lost its power of producing life. Hospital surgeons have been for some time aware of the fact that air which has passed through the lungs will not cause putrefaction. It has been filtered, and may be allowed to enter the veins without hurtful consequences. The bearing of all this on the question of spontaneous generation is obvious. Pasteur has pronounced the spontaneity to be a chimera, and that, this being the case, it should be possible to banish parasitic or contagious diseases from the face of the earth; and, from this point of view, it is easy to see that the subject has a wide bearing on the phenomena of putrefaction and infection. Dr. Tyndall now finds that air can be rendered optically pure by merely leaving it undisturbed three or four days in a close chamber. All the floating matter subsides, and the confined air will not transmit light. Solutions placed therein remain unaltered, though left for months, while similar solutions open to the ordinary air swarm with bacteria in twenty-four hours or two days. The number and variety of Dr. Tyndall's experiments leave no room to doubt his conclusions. That they are of a high importance is manifest; but the believers in spontaneous generation will not accept them without a struggle. The publication of the paper itself will be looked for with interest.—*Athenæum.*

AN IMPROMPTU SPELLING SCHOOL was recently inaugurated in Merrill's grocery, Danbury. A young man, who last winter aided in the management of the North Centre School, conducted the class. The first word he gave out was Indian. The first man said, "I-n, in, d-i-n, din—Indin." The teacher shook his head. "Well, I declare, I thot I had it," said the speller. The next man, with desperate earnestness, said, "I-n in, d-e-u-n—Indeun." Then he sighed and gazed anxiously at the teacher, while an old party at the end of the bench, who was watching the efforts with derisive amusement, turned his quid in his mouth, and said, "You ain't in a rod on't; let's s'm more try." Then

the third man took hold. He squared himself upon his seat, and holding up one finger ticked off the letters with great solemnity, as follows :—"I-n in, d-a da, i-n in—Indain." The old party on the end of the bench sniggered right out into a loud guffaw, "Well, that's a spell for you, I mus' say." The speller said nothing, but he grew very red in the face when his failure was announced, and cast a baleful glance at the old party whose turn had now come, and said, "You people should keep away from Ohio, you should. And now I'll tackle that little word," and he smile all over his face, and looking sideways he rapidly spelled—"I-n in, j-i-n —Injin." He was grinning with all his might, when the teacher said, "You ain't got the right word." "Wha-ah-ot"? and he bore down on the brazen-faced young man with a look calculated to freeze him to the bone. "Indian is the word. There is no such word as Injin," said the teacher. "Oh, there isn't (sarcastically)? You know, of course. You know all about it, you ——" "But, my dear sir, ——" "You needn't apologise to me," shouted the old party, stamping the floor with his cane; "who be you, any way, putting on your airs 'about me? I could twist your neck off in two minutes, you white-livered puppy, you." "But, my dear sir, let me ex——" "It isn't Injin, isn't it?" ground out the old chap; "it's something else, I suppose. O, yes, of course. And a nice one you are, with your eddication. Why don't your mother send back them apples she borrowed a month ago?" and he looked around the store with a triumphant glare of sarcasm. "But just hear me—" "Hear you! What are you anyway? What's your father, when's he drawed a sober breath, I'd like to know? An, where's your smart brother Ben? In prison somewhere, I'll be bound. O, I know your hull family like a book. And a wus lot than they can't be found in this neighbourhood, and you just put that in your pipe and smoke it, you hass. Talk to me about spellin'!" and the old man, stamping his cane again, stalked passionately out of the store. The lesson was then postponed.—*American Paper.*

Epitome of News.

The Queen and Princess Beatrice attended Divine service at Osborne on Sunday; the Rev. George Connor, M.A., officiated.

Her Majesty is expected to pay a visit to Coburg on the 10th of April, residing at the palace of the Duke of Edinburgh, and proceed afterwards to Baden-Baden.

Prince Leopold having completed his university education, has given up his residence at Oxford, known as Wykeham House, and taken up his abode at Boyton Codford, Wilts.

The Princess of Wales continues to take part in the court festivities at the royal palace, Copenhagen, but is unable to leave for England in consequence of the ice in the Belts, where open boats only can be used.

A Cabinet Council, the first of a series, was held yesterday at Downing-street.

An announcement appears in the morning papers that "the remains of the late Lord Amberley were interred on Thursday at Ravenscroft, Chepstow, by the side of Lady Amberley and child, in a vault designed by himself. The funeral was quite simple."

At the meeting of the Royal Academicians on Saturday, the proposal to increase the number of associates by six, was rejected by a majority of one.

The Birmingham Queen's Hospital managers have decided to admit female medical students to all the privileges of male students.

The Metropolitan Asylums Board have unanimously passed a resolution expressing the willingness of that body to undertake the administration of a ship which it is proposed to provide in the place of the Goliath.

Mr. Plimsoll has written to Mr. James Fitzpatrick, chairman of the Liverpool Shipping Trades Council, stating that his name has been unwarrantably used in connection with the ship Wild Rose.

Mr. Shaw, M.P., on Thursday submitted to an operation by which his tongue was removed. He is now progressing favourably, and is expected to recover.

London is estimated by the Registrar-General to contain now nearly three millions and a half of people, or rather more than the aggregate population of nineteen of the largest provincial towns.

The sum of twelve hundred pounds has been contributed to the fund opened for the benefit of the widow and children of Henry Wainwright. The subscription has now been finally closed.

The Baroness Burdett-Coutts has presided at a dinner given by her ladyship to the members of the Columbia Costermongers' Club, and to the Shoeblack Brigade in London. There were 200 persons present. The costermongers presented her ladyship with an ebony casket on a stand, surmounted by a beautifully-executed figure in silver of a donkey.

A letter from the Board of Guardians was read at Wednesday's meeting of the Sheffield Town Council, which stated that fever is rapidly spreading in the town, and that all the fever-wards in the workhouse are full.

Emigration from Liverpool has considerably declined. The diminution during the past twelve months, as compared with the previous year, amounts to 33,903, and a decrease of 7,500 is shown during the quarter ending December.

The Sheffield Town Council have resolved to purchase the market and manorial rights of the Duke of Norfolk for 267,000*l.*

An action, instituted by a husband against the Grand Junction Canal Company to recover compensation for the confirmed lunacy of his wife, which he alleged to have resulted from fright caused by the explosion which took place on one of the defendant's barges in 1874, was concluded in the Queen's Bench division on Friday, the jury awarding the plaintiff 100*l.* damages.

The Baroness Burdett Coutts has addressed a letter to Bishop Claughton urging that himself and the clergy, in advocating the claims of the various hospitals, should make it a condition that the sums which may be so collected should be withheld from institutions in which the dissection of live animals is practised.

Sir Samuel Baker writes to the *Times* that there is not the slightest cause for anxiety respecting Col. Gordon and his Egyptian expedition.

From soundings just taken at the spot where the Vanguard sank, it appears that sand is accumulating around and on the vessel, and that before the weather moderates she will be nearly covered. The new bank which is thus being created will be marked on the chart.

The numbers of travellers between Calais and Dover during the year 1875 was 212,583, or 10,779 more than in 1874. There were 110,419 travellers between Boulogne and Folkestone, 58,235 between Dieppe and Newhaven, and 24,265 between Havre and Southampton. It appears, therefore, that nearly 20,000 more passengers landed at Calais and Dover than at all the other ports named put together.

On Saturday evenng a meeting of the medical officers of health of the metropolis was held, at which Mr. J. N. Radcliffe read a paper, wherein he discussed the probabilities of the reappearance of plague in this country. He strongly advised that measures should be taken in advance to prevent the importation of this scourge.

A young lady of independent means, named Esther Webb, who had quarrelled with her sweetheart, leaped out of a third-floor window at Chelmsford on Friday morning, and was fearfully mutilated.

While some hundreds of people were skating and sliding on Thursday at Rushmere, near Wimbledon, the ice suddenly gave way, and about fourteen persons fell into the water, but no one was drowned.

Several fatal ice accidents are reported. At one of the Highgate ponds on Sunday the ice gave way at the edge, where five persons were standing, and they all fell into the water. Four of them were rescued, and a gentleman, on learning that a youth was still under the ice, without taking off any of his clothing, plunged under the ice, but, after diving twice, he was obliged to come out. At Birmingham on Sunday afternoon, while six boys were sliding on a frozen pool twenty feet deep in an old brickyard, the ice gave way, and all fell in. One was rescued, but the other five were drowned. At Leicester, two brothers, named William and Matthew Buswell, fell through while sliding on the ice on the River Soar. William was rescued by some bystanders after he had sunk for the second time, but his brother was drowned.

A meeting of members of the sixteen ward committees of Birmingham on Friday resolved to propose, on the occasion of the addresses of the members for the borough to their constituents, an amendment to the vote of confidence, disapproving of the views of the members on labour representation.

Harwich has received one of the best and largest of the lifeboats of the National Lifeboat Institution, the cost of the boat and it sequipment being defrayed by Miss Burmester. It is thirty-five feet long and nine feet wide, and rows ten oars double-banked.

The *Edinburgh Daily Review* states that while some boys were playing at Dykehead the other day one of them proposed that they should "have a game at Wainwright." This was agreed to; and the boys having erected a scaffold, which was done by piling some stones or bricks against a pole, a rope was attached to the top of the pole and fixed round a boy's neck. The stones were then knocked from under his feet, and he was left struggling. As soon as his companions discovered the state he was in they ran away. Fortunately their proceedings were observed from some neighbouring houses, whence timely aid was rendered the boy, who when taken down was in an exhausted condition.

Mr. Robert Whitworth, who presided at the annual meeting of the Manchester and Salford Temperance Union on Saturday, announced that a vigilance committee had been formed in Manchester among friends who were not total abstainers, and that during the last twelve months it had been successful in preventing new licences from being granted and old licences from being transferred. The committee, he said, was composed of gentlemen occupying a "tolerably good position in society," and his belief was that they had exerted very considerable influence upon magistrates in private intercourse with them, independently of going before them in the licensing court.

A special general meeting of the Alexandra Palace Company was held on Thursday to propose the raising of additional capital to the extent of 300,000*l.* in first preference shares, which was stated to have become necessary through the cost of construction having exceeded the rough estimate by 287,000*l.* The creditors for this amount had signified their willingness to become partners in the undertaking by accepting Six per Cent. Preference Shares, which the chairman (Mr. Gruning) said far outweighed any objection which had been urged. After some discussion, the resolution was carried. An announcement on the subject appears in our advertisement columns.

At Hereford, on Thursday, Mr. Charles Rawlins, son of a clergyman, committed suicide at his apartments by cutting his throat. He had suffered under delusions for some time.

The barque Cora Linn, from New Zealand for Goole, laden with wheat, capsized in the Humber on Thursday. An apprentice, the captain's wife, and two children were drowned.

On Friday morning a very destructive railway collision took place near the Chesterfield Station of the Midland Railway Company. A large goods engine, having several wagons attached, was crossing the main lines, when it was run into by a goods train at high speed. The first engine was smashed to pieces. Luckily all the men escaped with slight injuries.

Mr. G. Cavendish Bentinck, M.P., speaking at the annual dinner of the Poole Conservative Association, took advantage of the occasion to reply at length to the latest statements of Mr. Plimsoll, whom he accused of making shameful aspersions against the officers of the Board of Trade.

The author of "Songs of Two Worlds" has in the press a poem of considerable length in blank verse, which will be entitled, "The Mask of Hades."

The "Life and Letters of Lord Macaulay," edited by his nephew, Mr. G. O. Trevelyan, M.P. for the Hawick district of burghs, will be ready shortly.

The Rev. E. A. Abbot, D.D., head master of the City of London School, has nearly ready for publication an edition of Bacon's "Essays," for school and college use.

Mr. M. E. Grant Duff, M.P., is going to publish in a volume, under the title, "Notes of an Indian Journey," his papers on India recently contributed to the *Contemporary Review*. The publishers are Messrs. Macmillan and Co.

"Picturesque Europe" is the title of the new illustrated work which has been for some years in preparation, and is now about to make its appearance. It will be a description of the most picturesque scenes in Great Britain and the Continent, illustrated by steel plates and engravings on wood from original drawings specially made for the work by several artists. "Picturesque Europe" will be published in monthly parts by Messrs. Cassell, Petter, and Galpin, and the first part will appear in February.

The Marquis of Bute publishes a little work on William Wallace; and an original play by Lord Stratford de Redcliffe is in preparation, entitled, "Alfred the Great in Athelney."

DEATH OF MRS. EDWARD MIALL.—We regret to announce that our late member, Mr. Edward Miall, has suffered a severe bereavement in the death of his wife. Mrs. Miall died on Sunday, at the ripe age of seventy-two years. She was several years the senior of Mr. Miall, to whom she was married in the year 1832, and for forty-four years has been the sharer of his joys and sorrows, his triumphs, disappointments, and hopes. Mrs. Miall, whose maiden name was Holmes, was the niece of the Rev. Thomas Morell, the principal of Wymondley College, Herts, with whom she resided, and it was when Mr. Miall was a student at Wymondley that they "were first acquaint." On leaving college Mr. Miall married, and settled as an Independent minister at Ware. Two sons and three daughters survive their mother's death. We are quite sure that not only his many warm friends in this borough, but all his late constituents, to whatever political party they belong, will sincerely sympathise with Mr. Miall in the severe loss he has sustained.—*Bradford Observer.*

MR. SPURGEON AND MUSHROOM NEWSPAPERS.—Friends are requested to note (says Mr. Spurgeon in his magazine for January) that the various reports of sermons published in certain new penny papers, unless they are inserted by our authority, must be viewed as productions for which we are in no measure responsible. We are shamefully misrepresented, and our meaning wretchedly obscured, by these pirates. Some of the pretended reports of our sermons are no more ours than the Sultan's or the Pope's. During the excitement caused by Messrs. Moody and Sankey a swarm of wretched papers sprang up, and now that their fodder is getting scarce they are preying upon us, without even so much honesty as a thief would have if he knocked us down; for he might take away our money, but he would not turn our silver into counterfeit coin, and then pass it as our coinage. One editor has the audacity to tell us that we ought to be gratified at having our sermons used to promote the sale of his nonsense. We suppose we ought also to be grateful for the hideous caricature of our face which so plentifully appears on notice-boards, but we cannot say that we are quite overwhelmed with that emotion.

DR. DE JONGH'S LIGHT BROWN COD LIVER OIL—Infinitely more efficacious than the Pale Oil. Dr. Hanks, author of "Consumption: its Treatment and Curability," writes:—"Patients who have persisted for several months in the use of the Pale Oil, with scarcely any perceptible improvement, have, after a brief trial of Dr. de Jongh's Light-Brown Oil, acquired such fatness, and those distressing symptoms accompanying emaciation have so rapidly subsided, that I have been induced to confide in its reputed remedial powers, and consequently to advise its substitution for the Pale Oil." Sold only in capsuled Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; quarts, 2s., by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London —[ADVT.]

DR. LIVINGSTONE'S FIRST EXPEDITION TO AFRICA.

New Edition, with Map and 34 Illustrations, Post 8vo, 7s. 6d

A POPULAR ACCOUNT of MISSIONARY TRAVELS and ADVENTURES in SOUTH AFRICA, 1840-56. By DAVID LIVINGSTONE, M.D.

DR. LIVINGSTONE'S SECOND EXPEDITION TO AFRICA.

New Edition, with Map and 34 Illustrations, Post 8vo, 7s. 6d.

A POPULAR ACCOUNT of an EXPEDITION to the ZAMBESI, and the DISCOVERY of LAKES SHIRWA and NYASSA, 1858-64. By DAVID LIVINGSTONE, M.D.

DR. LIVINGSTONE'S LAST JOURNALS IN AFRICA.

8th Thousand, with Portrait, Maps, and 45 Illustrations, 2 vols., 8vo, 28s.

THE LAST JOURNALS of LIVINGSTONE in CENTRAL AFRICA, 1865-73, with a Narrative of his Last Moments and Sufferings. By Rev. HORACE WALLER, F.R.G.S.

JOHN MURRAY, Albemarle Street.

SIR CHARLES LYELL'S WORKS.

Now Ready, 12th Edition, with Illustrations, 2 vols., 8vo, 32s.

THE PRINCIPLES of GEOLOGY; or, the Modern Changes of the Earth and its Inhabitants considered as Illustrative of Geology. By Sir CHARLES LYELL.

"In this edition Sir Charles Lyell has set the seal of his matured experience and convictions upon a work which has for years held the position of a classic in the literature of science. Encyclopædic in its scope, and exhaustive in its treatment, the 'Principles of Geology' may be looked upon with pride, not only as a representative of English science, but as without a rival of its kind anywhere."—Saturday Review.

By the same Author.

II.

THE GEOLOGICAL EVIDENCES of the ANTIQUITY of MAN. With an Outline of Glacial Post-tertiary Geology, and Remarks on the Origin of Species, with special reference to man's first appearance on the Earth. Fourth Edition. With Illustrations. 8vo. 14s.

A space of ten years has now elapsed since the publication of the Third Edition of this work. A new edition has long been called for, and I have therefore carefully revised it and introduced such new matter as seemed to me necessary to bring it up to the present state of our knowledge.—Author's Preface.

III.

THE STUDENT'S ELEMENTS of GEOLOGY. 10th Thousand. With 600 Illustrations. Post 8vo. 9s.

"Sir Charles Lyell has here done for the geological student what Sir John Herschel did for the student of astronomy in his incomparable 'Outlines' Young beginners in natural science had long wanted a short manual of geology at a reasonable price, which should yet contain a full explanation of the leading facts and principles of the science. Now they have it."—Examiner.

JOHN MURRAY, Albemarle Street.

The QUARTERLY REVIEW, No. 281, is published THIS DAY.

CONTENTS.

I. HATFIELD HOUSE.
II. FORSTER'S LIFE OF SWIFT.
III. THE ARMED PEACE OF EUROP .
IV. WORDSWORTH AND GRAY.
V. MODERN METHODS IN NAVIGATION AND NAUTICAL ASTRONOMY.
VI. SAINTE-BEUVE.
VII. THE NORMAN KINGDOM IN SICILY.
VIII. PARLIAMENT AND THE PUBLIC MONEYS.
IX. MERCHANT SHIPPING AND FURTHER LEGISLATION.

*** Nos. 279 and 280 will contain the GENERAL INDEX to the last 20 volumes, and be published in February.

JOHN MURRAY, Albemarle-street.

INDEPENDENT COLLEGE, TAUNTON.

PRESIDENT—J. P. Spencer, Esq., Oakhill.

VICE-PRESIDENTS.

G. B. Sully, Esq., Bridgwater. | W. H. Wills, Esq., Bristol.
F. Spencer, Esq., Oakhill.

PRINCIPAL—Rev. W. H. Griffith, M.A. (Lond.)
SECOND MASTER—Thos. Powell, Esq., M.A. (Oxon.)
MATHEMATICAL MASTER—J. McKenzie, Esq., B.A.
FIRST ENGLISH MASTER—J. C. Lambert Esq., B.A.
(Assisted by Five Resident Masters.)

SECRETARY—Mr. Edward Bayly.

Prospectuses may be had upon application to the Principal or the Secretary.

A Junior School for Pupils from seven to ten years of age.

THE NEW DOMESTIC STEAM ENGINE (patented in England and the United States), price One Shilling, or packed and sent free for Sixteen Stamps, made entirely of metal, with four wheels, improved safety-valve, boiler, furnace, &c., complete, will work in motion or stationary. A perfect engine for all household purposes, will turn a wheel, lift a weight, wind a reel, and travel at great speed round a circle for hours; almost everlasting in wear, safe and simple in use; pronounced by the Press to be the "greatest marvel of cheapness and utility of the present day." Gold Medals, New York and Paris.

N.B.—Each Engine is guaranteed and sent on trial, the money being returned in full if not approved.—LYALL and KENNIE, Priory Works, 3, Priory-street, Coventry.

ANERLEY NEW CONGREGATIONAL CHURCH OPENING SERVICES (to-morrow) THURSDAY, January 20, 1876.

A SERMON will be preached in the Morning by Rev. ALEX. RALEIGH, D.D., of Kensington, at Twelve o'clock. Purses will be presented by the "Children's Hundred." Dinner at 2.30, and Tea at 5.30, in the Lecture Hall.

A PUBLIC MEETING in the NEW CHURCH, at 6.30, HENRY WRIGHT, Esq., J.P., in the Chair. Addresses by Revs. Robert Moffat, D.D. (of Africa); T. W. Aveling, D.D. (Chairman of the Congregational Union of England and Wales), John Kennedy, D.D., R. Halley, D.D., Alexander Hannay, and the Pastor, Rev. J. Halsey.

Collections will be made in aid of the Building Fund.

HOME FOR LITTLE BOYS, near Farningham, Kent.

The Committee very earnestly APPEAL for FUNDS to enable them to feed, clothe, educate, and train to industrial work the three hundred homeless little boys who have been rescued from misery and crime, and who are now in the ten cottage homes at Farningham.

A. O. CHARLES, Secretary.

Office, 78, Cheapside, E.C.

TERMS OF SUBSCRIPTION.

The NONCONFORMIST is supplied Post-free on the following terms:—

CREDIT.—Annually, 24s.; Half-yearly, 12s.; Quarterly, 6s.

PREPAID.—Annually, 21s.

Foreign Subscribers are requested to add any *extra* postage that may be necessary.

We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

Cheques and Post-office Orders payable (at Chief Office) to W. R. Willcox, Publisher,

18, Bouverie-street, London, E.C.

*** The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

First Line	1	0
Each additional Line	0	6
Public Companies, per Line	1	0
For Situations Wanted, five lines	2	0
„ Wanting Servants, &c.	2	0

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

*** As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the NONCONFORMIST has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

A Liberal Reduction made on a Series for Educational and all other Advertisements.

THE NONCONFORMIST is registered for transmission abroad.

The Nonconformist.

WEDNESDAY, JANUARY 19, 1876.

SUMMARY.

THE series of Cabinet Councils of the season was resumed yesterday, when the question of the reply to be given relative to Count Andrassy's Note to the Porte was under consideration. That despatch, which has been frequently amended and re-amended by the three Imperial Powers, was, when finally drafted, submitted by them to the other signataries of the Treaty of Paris. We already know that France and Italy gave in their adhesion to it, and the course which would be taken by England has been awaited with no little anxiety in the diplomatic world. The Cabinet Council yesterday decided to give a general support to the Note, leaving all matters of detail open. Thus all the Great Powers of Europe will give a moral but individual support to the representations of Austria at Constantinople. It will be remembered that the suggested reforms are limited in their scope, and refer only to the disturbed districts. They propose chiefly that all religious denominations shall be placed on an equal footing; that the system of taxation shall be altered, part of the local revenue being reserved for local purposes; and that certain judicial reforms shall be effected, especially as to the reception of the evidence of Christians in courts of justice. These suggested improvements are quite dwarfed by the side of the magnificent promises of the recent Firman—the difference being that while the one set of reforms is to be carried out, the other is only for show. The Austrian Note also proposes as an effective guarantee for the execution of the reforms that a commission shall be instituted composed of an equal number of Christians and Turks. It appears that, under the advice of General Ignatieff, the Porte will probably turn a favourable ear to these suggestions; and that if they are substantially accepted at Constantinople the Powers will bring renewed pressure to bear upon the insurgents to induce them to lay down their arms, and in case of refusal will authorise Austria temporarily to occupy the rebellious provinces with a view to pacification. But the important fact of the hour is that our Government have decided to join the rest of the Protecting Powers in recommending the proposals of Count Andrassy to the Porte, while leaving themselves free as to ulterior measures.

The divided French Ministry has been reunited for the time being under the *ægis* of President MacMahon's proclamation, and go to the country without any other programme than the Marshal and Conservatism; which the Duc Decazes and MM. Dufaure and Say interpret in quite a different sense from M. Buffet. The preliminary elections affecting the Senate have already taken place. On Sunday the communes throughout the country chose the delegates who are to elect the senators. It is the boast of the semi-official Press that sixty-five departments have elected Conservative candidates, while only eighteen have preferred Republicans. The word "Conservative" is, however, in this case a highly elastic term, including ultra-Legitimists and Bonapartists. Owing to the curious action of the Duc de Broglie and M. Buffet as to the appointment of prefects and mayors, a very large proportion of these so-called Conservative nominations are really Bonapartist. In fact, the Imperialist faction, which until lately was everywhere discredited, is now likely to become a formidable party, commanding some 140 votes in the Senate; and having now grown so strong under the auspices of the blundering Vice-President, the Bonapartists now propose to throw off the mask, refuse all alliances, and stand alone at the ensuing elections for the Chamber of Deputies. M. Buffet does not perhaps mean to restore the Empire; but his tactics, approved by Marshal MacMahon, are leading straight to that result.

The burials question has become quite "irrepressible," and there seems to be no limit to the controversy on the subject. Yesterday the Primate, at the meeting of the Canterbury Diocesan Conference, made a very significant speech. His grace, after expressing his strong objections to Mr. Osborne Morgan's bill, and hinting that a "no surrender" policy generally resulted in a complete surrender, suggested that the matter should be dealt with in a conciliatory spirit, and recommended the clergy to await and carefully weigh proposals from the other side. He did not fear that if Dissenters got into the churchyard they would also storm the Church. As in Russia and Austria Protestant ministers were entitled to officiate in the burial-grounds, he declared that "it would never do" for England to appear more bigoted than these empires. But all the moderate advice of the archbishop was quite thrown away upon Mr. Beresford Hope, the "irreconcileable" (on this question), who with an abruptness approaching to rudeness, followed with a resolution graciously permitting burials without service, and "for providing public graveyards not connected with the Church"—which is the usual formula proposed. Several ameliorative amendments were proposed, but they were voted down by the clergy, who in the main went with Mr. Hope in preference to their diocesan, and accepted that "no surrender" policy which the archbishop so much deprecates. The incident is highly instructive.

The Agricultural Holdings Act does not appear to have had a very marked effect upon the tenant farmers of England. They have cordially approved of the withdrawal of Mr. C. S. Read from the Government, and are about to present their Parliamentary representative with a handsome testimonial. In North Shropshire and in Dorsetshire, where vacant seats have to be filled, the farmers seem to be in a state of rebellion against their landlords, both Tory and Whig. In the first named constituency they support Mr. Stanley Leighton as their selected candidate against Mr. Mainwaring, to whom the landowners in combination give a very decided support. The active efforts of the tenants on behalf of Mr. Fowler, in Dorsetshire, have obliged Mr. Hambro to retire in favour of Captain Digby, lest the monopoly of the representation enjoyed by the landlords of the county should be endangered by the representative of the occupiers of the soil. These are ominous symptoms of an independence which may grow to be formidable. The Tories sweep the county constituents mainly because the clergy are with them, and the farmers dare not assert themselves. Is a serious change about to take place? If so, it will tell with some effect in favour of the Liberal party at the next general election.

THE SITUATION IN FRANCE.

MARSHAL MACMAHON, the President of the French Republic, has issued a Proclamation, the importance of which it is as easy to depre-

ciate unduly as it is to exaggerate. Its avowed object is to influence the elections in a Conservative—although we hope not in a reactionary—sense; and, according to all English ideas, the chief of the State places himself in an altogether false position by this attempt to interfere with the free action of the constituencies. With comparative unanimity, the act of the Marshal has been condemned by his own countrymen, and therefore to that extent the evil effect of what must be regarded as a bad precedent has been neutralised. It is true that his Proclamation consists of a series of well-worn platitudes, which, however much they may relieve the alarmist fears of M. Buffet, can be accepted without hesitation by the mass of the Republican party. Frenchmen are significantly reminded that five years ago they wished for order and peace, and that, as they are still anxious to enjoy those blessings, they should take care that their aspirations are made to prevail in the impending elections for senators and deputies. To uphold a "conservative and yet truly liberal policy," the President appeals for union "between those men who place the defence of social order, respect for law, and patriotic devotion above their recollections, aspirations, or party engagements." His *brutum fulmen* concludes with a declaration to which, for aught we can see to the contrary, M. Gambetta himself might subscribe, against the "propagation of anti-social doctrines and revolutionary programmes." The weak part of his manifesto is that in which he implies that the institutions of the country are still on their trial; for the last thing which a man in his position ought to do is to cast doubt upon the stability of the Republic. That Republic, in its essence, has now lasted five years against every species of misrepresentation, perfidy, and intrigue; and the fact that under its sovereignty France has passed safely through a crisis as great as any nation in the world's history has ever experienced, ought to have inspired the President with some confidence in the future of his country and in the impotence of faction—whether on the one side or the other—to disturb the peace of the nation.

No great exception can be taken to the language of the Marshal's appeal to the French people. The chief ground of complaint is that he should have spoken when silence would have been the truest wisdom. Oracular utterances are the peculiar characteristic of personal government; and President MacMahon by his latest act unpleasantly reminds us of the master he once served, and whose enigmatic speeches were too often the portents of mischief, either to his own or to neighbouring countries. No doubt M. Buffet, who is in his own person the victim of a morbid fear of revolution, prompted his chief to make the elections a ground for addressing himself to the Conservative prejudices of the nation; but nevertheless the President must bear the responsibility of a proceeding which savours too much of having been inspired by Napoleonic example. Until the titular ruler of France is able to exhibit that official reserve which offers the best security for the permanence of his office—until indeed he is willing to rise above party and to allow his Ministers to stand or fall by their own measures—the French will always labour under the apprehension that much more lurks behind the ambiguous phrases which he may chance to employ than is actually intended, and that a *coup d'etat* is to be looked for where the oracle only sought to indulge in a little harmless vapouring. Marshal MacMahon, it is safe to assume, has arrived at an age when his ambition will be amply satisfied by having secured the realities of power. To consolidate the Republic is really to perpetuate that power so long as he cares to exercise it; and even if the element of patriotism were so absent from his character as we believe it to be actively present, we can discover no rational motive for his playing the part of a Warwick or a Monk to a Count de Chambord who has virtually abdicated, or to an Orleanist prince who has sullenly retired into private life, or to a boy Napoleon who has not yet done anything to erase the recollection of his father's disgrace.

We do not think that the President meditates any treachery to the Republic. His words, indeed, may point quite as much to Bonapartist intrigues as to the red spectre; for while there never was a time when the anti-social party had more completely dwarfed into insignificance than they have done now, the partisans of the fallen dynasty are as unblushing in their zeal as if the recollection of Sedan had been effaced from the memory of France. The Marshal pledges himself to give the Republic an honest trial. This is all that the friends of Constitutional Government can reasonably ask of him. If France could gain liberty and repose in any other way we should not hesitate to wish her God speed while she endeavoured to work out her destiny in a path less direct than the one she is now pursuing. But it is manifest that Monarchy is impossible in France without the sacrifice of freedom; and it is equally manifest that under the sheltering wing of a moderate Republic, our neighbours will gradually feel their way towards a constitutional form of Government. If the French are enabled to enjoy for a few years rational and well-ordered liberty, we believe that although pretenders would probably still continue to exist, they would die out as a living force in the country. So far as we can judge, the constitution both of the Senate and of the Chamber of Deputies will give a guarantee for the maintenance of the Republic—not, as hitherto, upon sufferance—but upon the surer basis of the national will.

PIECEWORK AND TRADE UNIONS.

THE strike at the Erith Ironworks threatens to involve manufacturers and artificers throughout the country in a general contest upon the principle of the piece-work system, the issues of which may be of the greatest importance not only to those immediately concerned, but also to the nation at large, as affecting to no inconsiderable extent the prospects of our continued supremacy as a manufacturing community. It is true that at present the contest is limited to the iron trades with their respective unions of masters and men; but there can be no doubt that the result will affect other branches of manufacture in which, as in the iron trades, the employers are anxious to extend the piece-work system, and the men to limit, if not to put an end to it. Thus what in the first instance was merely a local disagreement, may turn out to be the test battle of an important principle, and an incalculable amount of loss and suffering may have to be incurred before it has been fought out to the end. There is, however, one feature in this dispute from which we may derive some consolation—and that is, the obvious pains which the representatives of the combatants are taking to secure the approval of public opinion. Nothing more strongly conduces to the preservation of peace between nations, classes, or individuals, than this disposition to appeal to the moral judgment of their peers, which we are glad to see more and more frequently manifested, as we might naturally expect it to be, civilisation advances. This disposition makes impartial critics more hopeful in giving advice, and friendly arbitrators more sanguine in their attempts at conciliation. The trades unions in their earlier days, thinking that they could carry all before them, were far too much inclined to rely exclusively upon their own strength, and to underrate the influence of public opinion; and the masters, on the other hand, were so unwilling in any way to recognise the hated unions, that they were indisposed to tolerate any discussion of the dispute involved. It has been found, however, that, as in the case of the International Association, appeals to might regardless of right—or of what is generally held to be right—are very apt to fail. The general execration with which the avowed policy and tactics of the International have been met has no doubt taught a useful lesson; but we may also indulge the more gratifying belief that it is not merely as a matter of policy, but rather as one of principle, that masters and men are now alike disposed to show that they have right on their side, whichever side it may be. The letters of Messrs. Easton, Hutchins, and Burnett, and the reports of the meetings of employers and workmen respectively, have thrown a great deal of light on the present dispute. Such able statements of the case on both sides can hardly have failed to render those who have read them less inclined to the extreme judgment of partisans. Whatever they may think of the principle involved in the discussion, they cannot, unless hopelessly prejudiced, refuse to admit that there is a great deal to be said—and said reasonably—on both sides.

For our own part, we have no hesitation whatever in declaring in favour of piece-work as a system. There can be no sounder principle than that of payment for results. At the same time we are free to admit that some abuses are connected with the carrying out of it. Whilst, then, we think that the unions are entirely in the wrong in their opposition to piece-work as a principle, we should be quite on their side if they confined their efforts to a determined crusade against its abuses. Here we imagine may be found the true basis for conciliation—and we put it to the masters that they can with a very good grace avail themselves of it. Let them promise, as far as they are able, to reform the proved abuses of the piece-work system, and they will then be perfectly justified in standing out to the last in favour of its extension, and the unions will have no other argument left than one of exclusive-class selfishness, and that of very doubtful validity. For the workmen themselves, as well as for the masters and the public at large, we hold that piece-work, if properly arranged and superintended, is as a rule beneficial. It tends to make men industrious and to increase their earnings; to enable employers to hold their own in competition with foreign manufacturers who can obtain labour on cheaper terms; and to cheapen manufactured articles for the public. There is no discrepancy here, although at first sight it may appear that large earnings by workmen and cheap articles of manufacture for the public are incompatible. The advance of mechanical contrivances has, as a rule, kept pace with the higher demands of workmen, and whilst the earnings of the latter have been greater, the profits of the masters have not been diminished, nor has the cost of their manufactured goods increased to the disadvantage of purchasers. It is quite right, and greatly desirable, that inventions in machinery should lessen the hard toil of mechanics and labourers, but it would do them no good but harm, and would be injurious to other classes, if they had the power to make such improvements minister only to their idleness. All classes of the community should share in the advantages that spring from the progress of invention.

We believe it is doing no injustice to the leaders of the unions to state that it is their scarcely disguised object to obtain for the members of their associations a maximum of pay for a minimum of work. On several occasions they have demanded a rise of wages and shorter hours of work; and if they had power to carry out their design of limiting the supply of labour artificially by resorting to strikes and paying men to do nothing, it is not easy to imagine what protection employers would have against lazy workmen who, under the time-work system, would take a day's pay for a very inadequate day's work. Complaints of the diminished quantity of work which men now do when employed by the day, compared with what was formerly done, are general in all branches of production; and it is alleged that there is a tacit agreement amongst the men that no one is to exert himself too much, and that an individual who adopts what is called a "fast stroke" is regarded by his associates as a common enemy. Nor must it be forgotten that a large proportion of workmen, including, of course, the most able and industrious, are strongly in favour of piecework. Such men declare that it is those whom they term "the old fogeys" who, finding themselves unable to turn out as much work as their more able-bodied fellow-workmen, endeavour to put an end to task work. There is no reason why, in these days of improved mechanical appliances and superior economy in the organisation of work, the cost of production should be increased, although wages have advanced; yet it is an unquestionable fact that, especially in the iron trades, English manufacturers have recently had to decline many large contracts, in the performance of which they would at one time have had no rivals, on account of the increased cost of their labour, and the work has consequently gone out of the country. Workmen should bear in mind that it is at least as much to their interest as to that of their employers that the old supremacy of British manufacture should not be destroyed, and that in their contests with capitalists they have to be careful that they do not kill the goose that lays the golden eggs. Day wages are so much lower in France and Belgium than they are in this country, that we do not see how our manufacturers can hold their own in the increasing competition that they have to contend with, unless it be under a system of payment for results. In the heavier branches of work, British artisans are as yet unrivalled, and if they will only do as much as it is fairly within their strength to perform, the demand for their services is not likely to slaken. But it is only by means of piece-work that they can at the same time earn good wages and enable their masters to compete with foreign rivals. Taking all things into consideration, then, we do not scruple to assert that, admitting certain evils to have unfortunately grown up with the piece-work system, it is still on the whole more advantageous to the workmen themselves, as it undoubtedly is to the nation at large, than time-work. But we do not believe that the abuses of piece-work, as at present carried out, are intrinsic to the system, and we contend that the unions can as effectually protect their members against unfair and injurious practices in work carried out by contract as they can against unduly depreciated rates of day-wages.

But what are the evils of the piece-work system which, in our opinion, afford the only excuse that the unions have in opposing its extension? The most important of them are enumerated in the able letter of Mr. John Burnett, which appeared in the *Times* of Friday last. Some of his objections to piece-work apply exclusively to its practice in his own trade; but as he admits that there is less to be said against the system in its application to other branches of manufacture, we may take his pleading as a fair example of the validity of the protests that are brought against the system as a whole. The following is a summary of Mr. Burnett's objections:—

1. That piece-work tempts men to over-exertion.

2. That it leads them to care less for the quality than for the quantity of the work which they do.

3. That it tends to keep down the rate of day wages.

4. That it increases the probable elements of disagreement between masters and men by substituting a practically unlimited number of piece prices for a simple rate of day wages.

5. That in taking piece-work, workmen incur a risk of loss, however hard they may work, and that they actually sometimes lose by it.

6. That in practice piece-work has led to the introduction of the "butty" system, in which the man in charge of a job is literally a task-master, and often, so to speak, gains an unfair amount of profit out of the labour of those under him.

7. That men are not allowed by their employers to earn as much as they can at piece-work, but are limited to a certain percentage of increase over day wages, and that if in a given time they can earn more than this, the price of the work is lowered.

8. That where piece-work prevails time wages have not advanced much during the last twenty-five years, whereas where it is not in vogue day wages have increased from ten to fifty per cent.; and that during the same period piece-work prices have fallen from five to fifty per cent.

It is only fair to state that Mr. Burnett says these are "only the outlines" of his objections, and that he "could multiply them indefinitely"; but we think they are sufficiently comprehensive, and embody all the serious complaints that we have ever seen advanced against piece-work. We have not space in the present article to reply to these objections in detail; but we adopt Mr. Burnett's own words without his "perhaps" when he says:—"These are objections, perhaps, rather to abuses than to the principle of piece-work." If through an unhappy prolongation of the existing dispute we have occasion to recur to the subject, we may take the opportunity of showing how we think that those of Mr. Burnett's objections which we admit to have any force may be met, and to urge the employers to meet their men in a fair spirit of conciliation by promising to reform the abuses connected with piece-work for which they are responsible.

We are glad to see that the representatives of the Employers' Association at their last meeting decided to postpone the proposed general lock-out until they have tried the expedient of filling the works of Messrs. Easton and Co. with fresh hands. How they propose to do this in the face of the picketing system so effectually carried out at Erith we cannot say; but even if the harsh expedient of a general lock-out has been only deferred, the delay gives time for possible measures of conciliation. The men, however, as we gather from the proceedings at their meeting at Erith last Saturday, evidently regard the resolutions passed at the Derby meeting as an intimation of persistence on the part of the masters in their efforts to extend piecework, and they, on their part, have distinctly uttered the cry of "No surrender." Up to the present time, then, there is no prospect of the settlement of the dispute, nor, considering the importance of the principle involved, can we hope that peace will be proclaimed until some such compromise as we have suggested shall have been accepted by both parties.

Mr. E. J. Reed, M.P., intends to give to the world some of his experiences in his last year's tour, under the title of "Letters from Russia in 1875." Mr. Murray is the publisher.

The copyright in the words and music of the well-known song of "Kathleen Mavourneen" was the subject of an action tried in the Queen's Bench Division. Originally written and composed in 1836, the song and music have been assigned several times to different publishers—finally, in 1868, to Messrs. Hutchings and Romer; but Messrs. Wood, of Regent-street, having, in 1875, paid the composer a sum of money for the copyright of his music, now claimed it; but their application was dismissed with cost.

Literature.

"ANGOLA AND THE RIVER CONGO."*

Mr. Monteiro has the qualification of long residence in Angola, and an interest in the country and its people which remained undiminished by familiarity, to justify the publication of this work, which is extremely instructive and readable. Other travellers have given glimpses of this rich portion of the North-West Coast of Africa; but we lacked a detailed and authoritative account such as Mr. Monteiro's volumes may be said to supply. The district dealt with extends from Mossameda, or Little Fish Bay, to the River Congo, embracing ten degrees of latitude. Instead of the shore swamps of the West Coast proper, this part of the coast is unwooded, the open scrub being broken here and there only by giant Adansonias and Euphorbias. Nowhere on the coast is seen more than an indication of the wonderful vegetation, or varied beauty and fertility, which generally begins at a distance of from thirty to sixty miles inland. Mr. Monteiro tells us that—

> The country is pretty level, dry and stony, of weathered, large-grained gneiss. At Mututa the scene suddenly and magically changes, and in so striking a manner as to impress even the most unobservant traveller. The Baobabs become much fewer in number, the Agaves, the Sanseviera, the Euphorbias, suddenly and almost completely disappear, as do most of the prickly shrubs, the fine trailing and creeping plants, the Muxixe, and several other trees, and a number of smaller plants. A new set of larger, shadier trees and shrubs take their place, the grass becomes tall and broad-leaved, and one seems to be travelling in an entirely new country. This character is preserved for another stretch of road till Quiballa is reached, about sixty miles from the coast, where the rise in level is more marked, and again the vegetation changes, almost as remarkably as at Mututa, where, however, the difference is not so sudden, but a gradual rise is noticed all the way from Ambriz. Creepers of all kinds, attaining a gigantic size, here almost monopolise the vegetation, clasping round the biggest trees and covering them with a mass of foliage and flower, and forming most exquisite festoons and curtains as they web, as it were, one tree to another in their embrace. No words can describe the luxuriance of these tree-creepers, particularly in the vicinity of the shallow rivers and rivulets of the interior. Several trees together, covered from top to bottom with a rich mantle of the indiarubber creeper, with bright, large, dark-green leaves resembling those of the magnolia, thickly studded with large bunches of purest white jasmine-like flowers, loading the air for a considerable distance with its powerful bitter-almond perfume, and attracting a cloud of buzzing insects, form altogether a sight not easily forgotten.

But this and the strong tall grasses which elsewhere rise in such profusion make travelling a trial of no slight kind, as Mr. Monteiro on several occasions found it. Sometimes these grasses are so dense and high that nothing but the sky above can be seen, and parties of blacks have to be sent out in advance to clear a path by opening and pressing it aside.

Slavery in this region seems to have assumed a comparatively mild and patriarchal character compared with what it has taken in North and East Africa, where the slave trade obtains. Mr. Monteiro writes:—

> There is something patriarchal in the state of bondage among the negroes, if we look at it from an African point of view (I must impress on my readers that all my remarks apply to Angola). The freeman or owner and his wife have to supply their slaves with proper food and clothing, to tend them in sickness as their own children, to get them husbands or wives as the case may be, to supply them with the means of celebrating their festivals, such as their marriages, births, or burials, in nearly the same way as amongst themselves: the slaves, in fact, are considered as their family, and are always spoken of as "my son," or "my daughter." If the daughters of slaves are chosen as wives or concubines by their owners or other free men it is considered an honour, and their children, though looked upon as slaves, are entitled to special consideration. There is consequently no cruelty or hardship attending the state of slavery; a male slave cannot be made by his master to cultivate the ground, which is woman's work, and the mistress and her slaves till the ground together. A stranger set down in Angola, and not aware of the existence of slavery, would hardly discover that such an institution prevailed so universally among them, so little apparent difference is there between master and slave.

Always when we read such passages as this we call to mind a very remarkable expression in Dr. Livingstone's posthumous volume to the effect that slavery is usually mild and innocuous in its first forms; but that as soon as serve advancement is made (bringing complications) master and slave are separated by an ever widening gulf, and then the real evils of slavery begin. Apparently this is already taking place on the South-West Coast; for Mr. Monteiro has to confess to deportations of slaves, and his explanation covers certain relations, but leaves us somewhat doubtful about others.

On the fetish worship and the superstitions of the people generally he is remarkably interesting. Witchcraft seems to have tremendous influence, and some of Mr. Monteiro's incidents are deeply suggestive. This is one:—

> At a place near the mountain range of Pungo Andongo, about 150 miles inland of Loanda, I was once the amused spectator at a curious trial of a man for bewitching the spirit of his dead wife. Her sister, it appeared, suffered from violent headaches, and sleepless nights, which were said to be caused by the wife's spirit being unable to rest, on account of the widower being a wizard. A large circle of spectators was formed round the sick sister, who was squatting on the ground, a fetish man was beating a drum and singing, or rather droning, some incantation. After a little while, the woman began to give short yelps, and to close her eyes, and, on being interrogated by the fetish man, said the spirit of her sister had spoken to her, and that she could not rest until her husband had made restitution of her two goats and her baskets, &c., which he had appropriated, and which she had desired should be given to her sister. The man instantly rose, and brought the goats, baskets, clothes, &c., and laid them before his sister-in-law, and the trial was over.

Which result seems rather more reliable than those of some instances of mediumship in our own country.

Mr. Monteiro does not hold out much hope of reform amongst the people of the interior—who are the slaves of horrible rites and customs. He believes that to accomplish this a physical revolution would be necessary. And though he evidently has a sort of liking for the negro, he does not hold out hope of his speedy elevation. He hints, indeed, that his inferiority to the whites is so rooted in physical and mental characteristics that only philanthropic sentiment could cherish any prospect of any broad and real assimilation of the negroes to the white races. Some of his facts, illustrative of the repugnance of domestic animals—dogs, &c.—to the negroes are very striking. Mr. Monteiro's account of his trip up the river Congo is exceedingly interesting, and we light ever and anon on passages which prove that he has the real dash and observing faculty of the explorer. He notes the character and the customs of the tribes amongst whom he finds himself, and some very peculiar information lies scattered in his pages for the Lubbocks and Tylors to work in amongst their data. This account of the method of rendering homage amongst the negroes, and the style of dress amongst the kings may be given:—

> Besides rubbing the forehead on the ground to a powerful king, the blacks have another way of rendering homage, that is by rubbing the fingers of both hands on the ground, and transferring the dust that adheres to them to the eyebrows, ears, and cheeks. The appearance of some of the kings dressed in their fine clothes is very ridiculous. A red or blue baize cloak thrown over the shoulders is considered the correct thing, particularly over an old uniform of any kind, with the more gold lace on it the better. The old King of Quirillo, on the road to Bembo, was as amusing a figure as any I have seen. He always used to appear in a woman's brightly-coloured chintz gown, with a short red cloak over his shoulders, and a great brass cavalry helmet on his head, his black wrinkled face in a broad grin of satisfaction at the admiration that his brilliant costume appeared to excite among the natives.

In spite of some repetition, and extreme views, we have found these volumes singularly fresh and full of facts. Incident and anecdote are not wanting, and there is an air of veracity throughout. Considering the many influences which now combine to concentrate interest on Africa and on the South-West in particular, at this moment, we are sure that not a few will be glad to have this work brought under their notice.

* *Angola and the River Congo.* By JOACHIM JOHN MONTEIRO, Associate of the Royal School of Mines and Corresponding Member of the Zoological Society. In two volumes. Vol. I. With map and illustrations. (Macmillan and Co.)

MRS. OLIPHANT'S "CURATE IN CHARGE."*

Mrs. Oliphant has, perhaps wisely, left this story open to alternative endings. She is not in the habit of yielding much in these respects to the traditionary and popular requirements of story-telling; and yet she always manages to secure profound human interest of a certain kind. It is fortunate when she does not overburden the current of narration by the dark shadows of psychological researches, as in "Innocent," "Valentine and his Brother," and others of the class, and contents herself with sketching character and society, as she has more or less intimately known them, imparting to her record now and then a fillip of cynical smartness, bearing more or less closely on matters of present day moment. The "Chronicles of Carlingford" was her most notable early effort in that line; the "Curate in Charge" is her latest. Do Cecily St. John and Mr. Mild-may exist simply for the purpose of allowing her to have her own way of exposing the abuses of patronage? or are Mr. St. John—the patient, indefatigable, independent soul, who never got to learn that commonest maxim of worldly policy,

* *The Curate in Charge.* By Mrs. OLIPHANT. In two vols. (London: Macmillan and Co.)

that there is no virtue in not asking and in not taking when you see your way to get—and Mr. Ascott, the worthy squire, with his very astute and interestingly-impressible wife, merely subsidiary to that uncommonly attractive bit of love-story? The reader, happily, may in these matters have his own way, and hold his own opinion, precisely as he is left to guess whether Cecily St. John remained in the gentle savour of her patient self-denial as village schoolmistress, or was, according to all usages of romance and poetical justice, transported to the rectory, to rule amid plenty, where she had suffered so much and borne so bravely trials of a very common and sordid kind, such as would have sunk most women. But had we seen Cecily St. John actually installed as rector's wife, certainly the providential compensation—unusual enough and unlikely enough in unreal life—would have militated against the impression that the author clearly meant to leave on the mind of the reader on certain points of ecclesiastical custom.

Mr. St. John has served the parish for some five-and-twenty years "in charge" for a professedly vatitudinarian rector, who loves art and lives in Italy. Mr. St. John has been twice married—his second wife having been governess to his children, whom he married at least half out of forty. This second wife dies leaving two boys, and the two elder girls are recalled from school to keep house and take care of them. Mabel is sprightly and gifted, with a turn for art, which she is determined to cultivate, with an eye to providing for the others, as elder brother; and Cecily, who is practical and sedate, is to be housekeeper, and to economise till the good time comes. And need there is, for a melancholy discovery awaits her when she comes to look at the accounts with the tradesmen of the village. Just as she is pre-occupied and depressed over this matter, Mr. Mildmay comes to look at the place. The old rector has been dead some weeks, though the curate and his family have not heard of it, and Mr. Mildmay has been appointed to the living of his college. The utter gentlemanhood and graciousness of Mr. St. John is powerfully described, as well as his passive good sense. Mr. Mildmay is moved and captivated by the old man, and is strangely influenced by Cecily's manner and talk to him. He leaves resolving to try and get the living for Mr. St. John, who has laboured so faithfully and well in the parish, and is treated, by the master of the college and others, as a fool. As Ruffhead will certainly accept, and he foresees how unpleasant and inconsiderate a practical fellow such as Ruffhead would be, he recalls his declinature and himself becomes rector in spite of what he had said to Cecily, as to his determination to forego it, with the intention, however, of retaining Mr. St. John as his curate. But Mr. St. John feels this is done out of pity, and at once accepts another curacy in a crowded part of Liverpool. He dies in his study on the very night before they should have left with his first wife's cloak—which had been sacredly kept—on his knee. Then, as we have said, Cecily elects to become village schoolmistress. Mrs. Ascott clearly intimates to her husband that Cecily cannot be longer asked to the Manor, and Mr. Mildmay is seen to walk often past the school, taking a peep in at its mistress over the blind. At length one night he waits for her, and asks her *the* momentous question, which is answered in an incomplete and dubious way, as we have said.

Such is the story. The reader will find it full of knowledge of human nature and the world, relieved by little touches of tenderness, and occasional passage of exquisite description. Mr. Mildmay is well done; and so are Mr. and Mrs. Ascott, though we see but little of them. Cecily and Mab and their old-fashioned, but truly generous-hearted · are presented to us in a masterly manner; and Mr. St. John is distinctly an original character—very different indeed from the rector in "A Rose in June." A little looseness of construction and almost unpardonable carelessness in composition we expect nowadays in Mrs. Oliphant's books, but we as assuredly expect and find original and penetrating views of human nature, humour of a distinctive kind, keen satire, not unrelieved by touches of pathos and genuine emotion. The description of Mr. Mildmay may be given as a good specimen of the style of the book.

Mr. Mildmay was quite one of the advanced rank of young Oxford men. I have never been able to understand how it was that he continued more or less orthodox, but he had done so by special constitution of mind, I suppose, which in some tends to belief as much as in some others it tends to unbelief. He was not one of those uncomfortable people who are always following out the "truth" to some bitter end or other, and refusing all compromise. Perhaps he was not so profound as are those troublesome spirits, but he was a great deal happier, and a great deal more agreeable. . . . Though nature kept him from being sceptical, that kindly nurse did not hinder him from throwing himself into such semi-intellectual foolishness in other ways. To hear him talk of art was enough to make all the Academy dance with fury, and drive the ordinary learner, however little attached to the Academy, into absolute imbecility; and his rooms were as good as a show, with all the fantastic delights of the day—were like a museum of china and knick-knacks than rooms to live in. His floors were lettered with rugs, over which, in the æsthetic dimness, unwary visitors tumbled; his walls were lined with olive green or peacock blue, dark enough to have defied all the sunshine of the Indies to light them up. He had few pictures; but his rooms were heavy with photographs "taken direct," and a collection of old china plates, which perhaps in their primitive colours and broad effects "came" better than pictures on the subdued and melancholy light. . . . When Mr. Mildmay looked round upon all this, and felt that only very fine taste and much-patient labour, supported by a tolerably well-filled purse, could have bought it all together, and arranged everything into one harmonious whole, then came a glow of gentle satisfaction to the heart of the young don.

But then he sighed. All perfection is melancholy. When you have finally arranged your last acquisition, and look round for a completeness which, even for the introduction of additional beauty, it seems wicked to disturb, what can you do but sigh? After all, a man cannot live for china, for æsthetic arrangement, for furniture, however exquisite; or even for art, when he is merely a critic, commentator, and amateur—not a worker in the same. You may suppose that he was weary in his loneliness; that he wanted a companion, or those domestic joys which are supposed to be infinitely prized in England. Mr. Mildmay had exhausted this delight. . . . He had got tired of it all. Suddenly in that dainty dimness of high culture it had occurred to him that studies of old art and accumulations of the loveliest furniture were not life. What was life? There are so many to ask that question, and the replies are so feeble. . . . The result of many confused and unsatisfactory reasonings with himself was that when the living of Brentburn was offered to him half in joke, he made a plunge at it and accepted. "Let us try!" he said to himself. Anything was better than this perplexity. At the worst he could but fail.

---

*HOOD'S LIFE OF ISAAC WATTS.**

Perhaps it was time that a new Life of Isaac Watts should have been written. Milner's biography, good although it is, is practically unknown to the present generation, and assuredly that generation has something to learn from the life of such a man as Isaac Watts—something, especially, that should tend to quiet its curious unrest. Mr. Paxton Hood has produced in the volume before us a good and appreciative life—the best, indeed, that has been written. It errs occasionally in regard to taste, as nearly all Mr. Hood's works do, and the character and works of Watts are treated with less critical ability than easy and profuse eulogium; but, nevertheless, this is a good book and one that deserves to be well and thoroughly read.

Mr. Hood has carefully traced the familiar facts with respect to the earlier career of Watts, his parentage, his father's imprisonment, and his "lisping numbers." Next he is traced to the academy at Stoke Newington, of which neighbourhood we have a brief description:—

The neighbourhood of London to which Isaac Watts removed from Southampton for the purpose of completing his studies, and preparing for the work of the ministry, was Stoke Newington, and in that neighbourhood he was destined to pass the greater part of his life. It was probably even then pervaded, as for a long time before and ever since, by an atmosphere of mild but consistent Nonconformity; the academy in which he studied was beneath the superintendence of the Rev. Thomas Rowe, the pastor of the Independent Church assembling in Girdlers' Hall, in the City. It was probably one of the most considerable of the time, and appears to have succeeded to one also well known upon the same spot, of which the principal was the Rev. Charles Morton. Here studied the celebrated Daniel Defoe, also originally intended for the Nonconformist pulpit, as he says in one of his reviews: "It is not often I trouble you with any of my divinity; the pulpit is none of my office. It was my disaster first to be set apart for, and then to be set apart from, the honour of that sacred employ." The academy had a good reputation, and the effort which old Samuel Wesley had made to sully its fair fame only reflected his own dishonour, and left it untarnished.

Here, long before his twentieth year, Isaac Watt revealed his great and unusual powers, whose discipline was, no doubt, in a great degree, owing to the admirable tutorship under which he was placed. Then he returned to Southampton, where his first hymn was composed—

Behold the glories of the Lamb,

and where, no doubt, much of his best compositions were inspired and written. His tutorship in Sir John Hartopp's family followed. Of Sir John Mr. Hood writes:—

Returning from Southampton, Isaac Watts entered the family of Sir John Hartopp, the first of those two influential friends whose names will always be associated with his own; it was October 15, 1696, he being then twenty-two years of age, when he went to reside with him. Within the memory of some of the old inhabitants of Stoke Newington there stood on the north side of Church-street the remains of a red brick house, with large casement windows; once they were all handsomely painted, and bore the arms of Fleetwood, Hartopp, and Cook. But no one of these later generations saw that old mansion in all its original greatness. In later years it came to be divided into houses, and parts of it drifted down from the abode of statesmen to the boarding-school for young ladies. Still it retained even to its close, traditionary relics and reminiscences of the old days of its pride and importance. On the ceilings of its principal rooms were the remains of the arms of the Lord General Fleetwood; and in the upper part there was a little door concealed by hangings, through which the persecuted Nonconformist passed into a place of safety and concealment, in the days of Charles II. The old house was built towards the close of the reign of Elizabeth, so that even at the period when it comes before our readers it was ancient. It was purchased by Charles Fleetwood, lord general of the army of the Commonwealth, and under Cromwell one of the Council of State. It is quite unnecessary here to dwell upon his transient importance and power; he was one of the last of those remarkable men in that singular interregnum of our history, and the very last after the resignation of Richard Cromwell who held some of the shadows of the departed substance of greatness. He spent the remainder of his days in the mansion of Stoke Newington before his final departure for Bunhill Fields. To this place, in time succeeded Sir John Hartopp, by his wife Elizabeth Fleetwood, a grand-daughter of the general; and to this old red brick building, with its secret chambers and armorial casements and ceilings, Isaac Watts came as a tutor in the family.

Sir John Hartopp was not a mere city knight, and indeed city knighthoods meant much more in those days than now. He was of an old Leicestershire family of Dalby Parva, in the register books of which place the name is written Hartrupte. The family was able to trace a very interesting history back to the time of Richard II.; the baronetcy dated from the time of James I., and the family received considerable honours from Charles I., and, what is more to the purpose of the present memoir, it was in his house that Richard Baxter planned, if he did not partly write, "The Saint's Everlasting Rest." Sir John Hartopp, the friend of Watts, was born at the commencement of the Civil Wars. In his early youth the whole of his neighbourhood was alive with marchings and countermarchings. Buckminster was the place of the family residence, and the steeple of the parish church was used as a watch-tower for reconnoitring. The house was alive and perpetually on the guard against the incursions of the Cavaliers. Sir Edward Hartopp, the first baronet, died at the commencement of the Protectorate of Cromwell, and was buried at Buckminster; his son, the father of Sir John, died a short time previous to the Restoration, and about this time we find the family removed to London and settled at Stoke Newington. Sir John became an eminent Nonconformist; as he cast in his lot among the Independents, he was a member of the Church of Dr. Owen, with whom he maintained a very close and intimate friendship; and there is in the library of the New College, in St. John's Wood, a volume of the sermons of Owen, very carefully written down after hearing them, copied, probably for use in the family, in Sir John's handwriting. Many of Dr. Owen's manuscripts came into his possession upon his decease, and were contributed by him to the complete collection of the Doctor's sermons.

Hard did Isaac Watts work here until he took the pastorate of the Mark-lane Church, of which Hartopp was a member. It is doubtful whether, at this time, he was an attractive preacher. Mr. Hood well remarks that his qualities were "rather solid than shining," and they were all the better for being so. We have admirable descriptive estimates of him from the author at this period, of which the following is a specimen:—

In Jeremy Taylor we wonder that the poet seems to abandon every ambitious attempt when he writes verse, while his sermons possess a gorgeous and overwhelming splendour of diction and imagery. In Watts, on the other hand, it is equally surprising that so sprightly and splendid a fancy, so rich a command over sacred verses and images, should express itself with such calmness and modesty in words intended for the pulpit; but this was probably of a piece with his whole character. His hymns are often raptures and ecstasies, but he reserved these for his most private life, for his own heart, for his closet and study. There was nothing in his character bustling, prominent, or obtrusive. In an evening conversation he would shrink as far as possible from taking any prominent part, and would never in ordinary company lead it. In the home circle, among close and well-known friends, he shed around himself a genial atmosphere; but he was too essentially a student and a book-man to be in any high sense a popular preacher. Eminent and eminently honoured, his greatness was not of that order which easily finds itself at home in multitudes. His person was not striking, although we can conceive it to have been very impressive; and his mode of setting forth all things upon which he wrote or spoke was so purely thoughtful, demanded so intimate a sympathy with pensive and meditative moods, and required so close an acquaintance with high and abstract thoughts, that it is not to be wondered at that his fame as a preacher and scholar was rather reserved for the intimate circle than for more extended, not to say vulgar, spheres.

Very good is Mr. Hood's description of the Nonconformist places of worship of this period, but here we cannot quote. We may remark, however, that they were then in harmony with the character of the Nonconformists. It is to be hoped that some of the Church edifices now built are representative not of the feelings or the taste of those who worship in them, but simply of the erratic caprices of architects.

We need not follow the author through the Mark-lane pastorate, nor through his description and his estimate of Watts' works. We may say, however, that his judgment seems to us to be not sufficiently discriminating, and that his attack on the Unitarians is made in singularly bad taste. Very few also would agree with him in his extravagant estimate of Watts'

Isaac Watts; his Life and Writings, his Homes and Friends. (Religious Tract Society.)

Logic and of some of his other works. Here Mr. Hood reminds us of the young lady whose last read novel is almost the "most interesting." Watts' Logic seems to have forced from his mind all other similar works. No real good is ever done to an author by writing of this stamp. And we are also obliged to say that the author's vindication of the orthodoxy of Watts is anything but conclusive. It is the work of a determined partisan. Nevertheless, we have read this book with the warmest interest, and we thank Mr. Hood for having written it. It only needs a cool revision to be almost perfect in its way.

*A GERMAN MISSIONARY.**

Though we gave a brief notice of this volume about three weeks ago, we hope there is sufficient excuse for referring more at length to the unique career of Samuel Hebich, who was a man of rare courage and devotion, and his name will be long associated with missions in Southern India. For twenty-five years he laboured in Mangalore, Cannanore, and the surrounding districts; and the story of the remarkable way in which he was prepared for his work is almost as striking as the record of that work itself. Hebich, was the son of a Lutheran clergyman at Nellingen, who seems to have aimed more at setting his sons well in trade than at encouraging them to enter his own profession; and Samuel, when he was fourteen years of age, was sent to assist a brother who was in a good way of business at Lubeck. While here he was seized with deep religious questionings, for a time he could get no rest, and was tossed about like a ship in a storm, till at last, when out walking alone one holiday, peace fell upon him. He now gave up all his spare time to reading the Bible, joined the Reformed Church, and became a member of the Lubeck Missionary Society. His brother argued with him, and accused him of hypocrisy, and his father protested against what he called his "folly"; but Samuel, though painfully touched by such lack of sympathy, was not to be moved. He felt an inexpressible longing to become a missionary, but Christian friends in whom he could trust, recommended him to continue at his business, and accordingly he went on patiently for several years more, becoming clerk and then traveller, and was finally engaged by a Christian lady to manage some property of hers in Finland. This lady, led by more intimate knowledge to respect him more and more, sympathised with him in his desire to become a missionary, and offered to bear the expense of his training at the Basle Institute, which has sent so many able-workers into the mission field. After many delays, he was at last entered there, studied for a couple of years, and then went out along with some other students as the leader of a pioneer mission to Canara.

His biography shows that he was intensely zealous; but also intensely individual—sometimes so much as to render it difficult for others to act along with him satisfactorily; but he was a genuine pioneer, and soon produced deep impressions on the natives—fearlessly preaching in the bazaars, visiting the festivals of their gods, and advancing into ground where no European missionary had preceded him. Eccentric in some things, and occasionally erring in judgment—as when he chose a number of soldier-converts and bound them to certain rules, among other things, to live like natives and to marry native Christian women—he was distinctly a man of great personal influence; generally perceiving readily what those associated with him were best suited to do, and putting them in their proper places. Besides, he is one of the few men who, while compelling the natives finally to render him respect and even affection, exercised a very wide and salutary influence over the Europeans—especially the English officers—everywhere in the broad area to which his work extended. His intense earnestness, his ready self-denial, his triumphant patience and goodwill under the worst indignities—even beatings, peltings with stones and other outrages—soon produced their due effect; and he came to be looked for and welcomed in the very places where he had suffered most. He never knew fear. We are told that once—

> Hebich set out alone to travel slowly towards Mangalore, preaching to the heathen by the way. He received a letter from the Collector of Dharwar, warning him of possible danger and begging him to be very guarded in his intercourse with the natives; but he did not allow this to hinder him in delivering his message. The collector in his letter urged him to be particularly careful not to speak of the vanity of the heathen gods. His comment was—"Poor fellow! he knows nothing about what I preach; but I have God's word to declare, and I dare not keep silence. Amen."

The following short extract will give an idea of Hebich's trials in this kind, and of the way in which he bore them:—

> "At a place called Cherukunu, near the high road to Bangalore, a steep hill, crowned by a temple dedicated to Kali, rises out of the extensive plain. On April 15, 1846—that is, just in the hot season—Hebich having sent on his servants to pitch his tent during the night, arrived there. He was suffering much from boils at the time. The early devotions of the Christian band were disturbed by angry shouts. A man came, and angrily declared that Hebich had no business to pitch his tent on the sandy spot which had been chosen for the purpose; it was his property. The headman of the village was sent for to settle the dispute, but he could nowhere be found. It was with difficulty that the peace was kept till midday. Afterwards, when Hebich, standing under a tree, began to preach, the youth of the place tried to drown his voice with their yells. They next began to pelt him with sand; then suddenly the whole crowd rushed at the tent, cut the ropes, and tried to trample it and the Christians it sheltered in the dust. With difficulty the tent-pole was held upright, while the crowd without were shoving and striking it. This combat round the tent lasted for two hours. At six o'clock the tom-tom sounded, and some guns were fired, calling to the great sacrificial procession. An elephant took fright and shied at the tent, and the crowd went off after him. But Hebich had had enough of it. No sooner was he left to himself than he packed up hastily and made the best of his way home to Cannanore, where he arrived at eleven o'clock at night. Though as he called himself "a dull and unskilful and sinful scholar in the school of Christ," he counted it all joy to be allowed to suffer shame for the Holy One.
>
> Once in 1847, while Hebich was praying, preparatory to preaching during a minor festival at Cherikal, the people attempted to drive the cattle violently against him; but they failed in their effort, the cattle running off in all directions. The Collector of Malabar at that time was a noble-minded man, anxious to prepare the way of the Gospel; though also naturally anxious to do so with all caution, Hebich spoke to him about all these interruptions, saying that should he even be killed during his ministry, he did not personally wish that any one should be held responsible for it; that none of the collector's police could prevent this, unless God himself restrained the people. All that he desired was that the ringleaders should be sharply cautioned; for in all these cases it was invariably one or two rascals who, exciting the mob, were really to blame. This the collector consented to do, and thanks to a few private hints to the lower officials, things went on much more quietly at the principal festivals.

Hebich was for some time resident in Mangalore, as has been said, then he passed on to Cannanore, and from each of these points he superintended the formation of many mission stations, till at length he became a kind of itinerant superintendent, passing from place to place, and ever and anon striking into some new and as yet unvisited track. His breadth of view, his sympathy and his spiritual judgment adapted him well for this kind of life, and in nothing more does his character appear than in his occasional representations to those to whom he had committed the charge of the new missions. As thus to his associates at Dharwar, who had allowed themselves to fall too much into ascetic ideas and habits:—

> I would certainly not do without the verandah; and especially, do not cramp yourselves too much for room, it will only be a loss in the end. I have learnt some lessons from my own experience in building; I often wax warm over it, but when my courage is ready to fail the Lord lifts me up again, and the work goes on all the more cheerily. Even in such dull work, He ever makes me "more than conqueror." Again, I hear that you deny yourselves the Lord's good gifts, such as butter, milk, sugar, &c. Now, I do not mean to lord it over you; do as you judge right; let me only say, Be wise, enjoy with thankful hearts any refreshment you can fairly attain to; our Master is not so poor as to grudge these things to His servants In India a more strengthening diet is needed than in Europe. I write this only out of affection, so forgive me.

At Maliapooram he made so many converts amongst the officers and men of the 39th Madras Native Infantry, that the regiment came to be called "Hebich's Own." Colonel Budd, Captain Sweet, and Captains Kerr and Hart are names that particularly figure in the accounts we have of the work. In reviewing the year, Hebich writes:—

> This year, 1853, has been especially fruitful in the conversion of officers and ladies, and perhaps it has been the most remarkable in this way of any year of my ministry. Some were won to the Lord only on their passage through the place, as, for instance, a lady passenger in the ship Owen Glendower, while the ship lay at anchor in our roads. Then a lady (Mrs. S) was, with her daughters, awakened by the sudden death of her husband. The reports, too, from "French Rocks" sound well. During a visitation of cholera the brethren engaged one of our people to preach constantly in their own chapel and in the streets, so as to take advantage of the solemnising impression while it lasted. Counting the drummers, there are thirty-eight of them, and all in the fervour of their first love.

We are told further that when Bishop Dealtry visited French Rocks about this time he was agreeably surprised at the life and activity he found prevailing in the school. "He had imbibed no little prejudice against Hebich and his doings. He had been told that Hebich call the Church of England a 'Devil's Church.' (This originated in Hebich's manner of characterising as 'the Church Devil,' that spirit which he found in so many, which, under cover of a certain *churchiness*, resisted the simple following of Christ.) Invited to the mess dinner, he found that, spontaneously and quite naturally, the conversation took a religious turn. Even those officers who were unconverted, respectfully gave in to the prevailing tone. At the close of the evening, a Bible was laid before the bishop, with the request that he would read the Scriptures and pray with them. He asked whether this was always done, and was surprised to learn that it was the regular custom. With a beaming face, he exclaimed—'This is indeed something quite new in any part of India."

In spite of some eccentricity and occasional lack of judgment, Hebich was a great missionary, proving the worth of real earnestness and individuality in missionary work. Seeing that his story is so interesting and so charged with lessons—especially for our Indian missionaries—we cannot but regard it as a particular cause for regret that the translator did not take care to curtail and to retrench much which could only be interesting to a particular community, and which will, we fear, prove wearisome to English readers. Let us hope, however, that the extreme interest of the material may make this the less felt.

* *The Life of Samuel Hebich.* By two of his fellow-labourers. Translated from the German by Colonel J. G. HALLIDAY. With a Preface by the Rev. G. T. Fox, M.A. (London: Seeley, Jackson, and Co.)

SCHOOL BOOKS.

First Steps in Geography. A Manual of Oral Lessons on a New Plan, adapted to the requirements of the new Revised Code. (London: Daldy, Isbister and Co., 56, Ludgate-hill.) We welcome this truly philosophical little work as one of the few school books we as yet possess that are based upon the scientific principles lying beneath all true art in teaching. It is evidently the work of one who is familiarly acquainted with the working of the child-mind, and, indeed, with the phases through which every mind must pass in acquiring knowledge, and who has realised how very gradual all knowledge-growth must necessarily be, and how the remote and unknown can only be reached through the near and the known. Geography is, in itself, up to a certain point, a subject well adapted for investigation and original research; there is, perhaps, no subject which has been usually taught in a more didactic and empirical manner. "First Steps" contains twenty-nine excellent lessons, interspersed with enlargements—sometimes in the form of a story, sometimes being merely a wider application of the lesson just learnt. These lessons are divided into three distinct parts, The first conveys, by means of ingenious drawings, the idea of all that belongs to the nature of the symbol we call a map. The second discusses in a most pleasing manner all the so-called definitions of geography, the different names given to water and to land according to their extent, position, and so on; care being taken that only a few of these definitions shall be introduced at one time. The third part, a short review of geography as known so far, treats in a most attractive manner of the form and motions of the earth. One could almost wish to be back in the primitive belief that the earth is flat, in order to have it thus clearly demonstrated that this though only a supposition is not a foolish one. There is an appendix to enable the teacher to go over and test the work of the book. We cannot probably pay this little book a higher compliment than by saying that it is worthy to be a companion to Professor Geikie's Primer of Physical Geography. It is addressed to teachers, and is for their use; if they will study it, not merely as a geographical text-book, but also as a manual of method, they will derive very great advantage from it. We do not know whether the author is a teacher, but he possesses that, which is the most characteristic lack of primary teachers—fulness of special knowledge, and the general knowledge which supplies illustration for his particular subject.

English into French, First Book, being a graduated selection from the best English prose writers, to be turned into French, with idiomatic renderings of different passages, notes, &c., preceded by an introductory essay on translation, by HENRI VAN LAUN, formerly master of the French language and literature at the Edinburgh Academy; also, *A Second Book for Advanced Pupils* (Isbister and Co.) These are two small, well-printed, well-arranged, text-books of translation from English into French by the author of "Readers," to which we called attention a short while ago, and they belong to the "Public School Series." The introductory essay contains some valuable directions for clear, accurate, and elegant translation, paying special attention to the idiomatic forms of both languages. These directions are amply and skilfully illustrated, over

a hundred sentences being given to show the different senses in which the same word is used by the two nations. The foot-notes are chiefly useful in enabling the student to give an idiomatic translation of the text. Like most of their kind, however, these books are calculated to be of greater service to the teacher than to the scholar. There is too much good advice before allowing the learner to try the power he promises over the language to be dealt with. By a somewhat different arrangement of the valuable materials presented, by a closer connection between the examples and the text, the pupil might be led with a little guidance from a competent teacher to gather for himself the knowledge so plentifully laid before him. For private students this feature of the works will render them only the more valuable.

HISTORICAL COURSE FOR SCHOOLS.—*History of America.* By JOHN A. DOYLE. (London: Macmillan and Co.) In concluding his work Mr. Doyle remarks as follows:—

I have sought to trace the process by which in less than two hundred years a few scattered settlements grew into a great nation. I have endeavoured to show how the political institutions which the early settlers carried out to them grew and expanded till they fitted themselves to the special wants of states, which differed widely from th se which had been their original home and birthplace. In this process lies the great interest of American history. It is not particularly rich in picturesque incidents or in striking characters. The very likeness which the life of America bears to our own every day life prevents us in some degree from appreciating any romantic interest which it may possess. The real value and importance of American history lies in its political side.

This purpose, it will, we think, be admitted by all readers, the author has accomplished with great success. The political significance of American institutions and American social life he has seized with a not unfriendly hand. But in spite of the difficulty of the task, we are glad to offer it as our opinion that he has given us a most interesting volume. If America has a history which is singularly devoid of romantic incidents, yet America itself exists—that wonderful continent of mighty rivers and extended coasts, and vast tracts of country, with every variety of soil and produce. With this Mr. Doyle begins; he sketches the geography of America generally, and of the United States specially; he describes the various races that dwelt there—the Peruvians, the Mexicans, and the Red Indians. Two slight but clear and accurate block maps are added of the world as known in the fourteenth century and now. Then follows a brief account of Columbus and the first discoveries of Cortes and the first conquerors of the New World; of Raleigh and the first colonists of its northern portion. From this point our attention is fixed upon the various States in the order of their formation, and as much is told of their history, of their political constitution, and of the social life of the people, as was possible in the brief space at the disposal of the author. The following description is given of the mode of life in the United States about a century ago:—

Throughout all the colonies there was abundant prosperity, but little luxury; enough of the necessities, but few of the superfluities, of life. Owing to the abundance of unoccupied country, and the consequent cheapness of land, there were scarcely any tenant-farmers, and, except the southern slaveholders, scarcely any large landed proprietors. The plainness of life is well illustrated in letters written from England by Benjamin Franklin to his wife. He tells her that he is sending home table linen, carpets, and other such articles, as being far superior to any that could be got in America, and he dwells on the ordinary furniture of an English breakfast-table as something remarkably luxurious. Indeed, it would seem that tablecloths were not generally used in America at breakfast. This roughness and plainness was mainly due to the cheapness of land. Where every man could become a farmer, few cared to work as artisans. Moreover, in a young country all the labour that can be got is needed for bringing the land into cultivation, building houses, making roads, and the like, and little is left for things not absolutely needful. Another result of the cheapness of land was that men were not withheld from early marriage by fear of want, and thus the population increased far more rapidly than it does in old countries." P. 221.

The history of the War of Independence, with its political causes, is told in a clear, though necessarily brief manner. A chapter is devoted to the Federal Constitution, and the succeeding one to the war with this country in 1812. The remainder of this little volume is devoted to the internal history of the United States. The commercial and social divisions, arising from different views respecting free-trade and slavery, are described; and the consequent growing opposition between the North and South. There was great danger in giving a mere summary of the aims of the various political parties at the close of Buchanan's Presidency, of doing injustice to one side or another. We have read with care, but have detected no want of impartiality or of accuracy on the part of the writer. Even on the question of Lincoln's proclamation, which excited so much party division in this country, and so much bitterness in America, Mr. Doyle narrates what was done in a way which would satisfy even a South-Carolinian. He admits the plea that the sudden emancipation of the slaves by the will of the President was unconstitutional; but he argues that "the measure cut a knot, which perhaps, if this opportunity had passed, no State craft could have untied. It was no small thing to put an end, by whatever means, and at whatever cost, to a system fraught with so much guilt and misery." With the death of Lincoln the history closes; but a concluding chapter is added to the volume, giving a short account of California and the gold discoveries there, of the religious sects of the United States generally, and of their literature and art. The work is a valuable contribution to the family library as well as to the school satchel. The entire series is a very admirable one, and this number of it is highly creditable to the author.

COLLINS' SCHOOL SERIES.—*Elements of Geometry based on Euclid.* Books I.—III. For Elementary and Middle-class Schools. By EDWARD ATKINS, B.Sc. The features of this edition of the first three books of Euclid which entitle it to the attention of teachers and scholars are, first, its admirable clearness of style and type. The demonstrations are well arranged, and by arrangement are simplified. Secondly, the symbolical notation is adopted, and printed in the margin; this, which is really a particular example of the general truth contained in the text, is useful for young students, and is a help to the memory. Thirdly, each book concludes with a number of exercises. This small and cheap work is highly crediteble to its author, and will be found useful for schools.—*Arithmetic in Theory and Practice for Higher and Middle-class Schools.* With Examples selected from the Government Papers and Public Schools in England. By HENRY EVERS, LL.D., &c. Dr. Evers has produced one of the best text-books of arithmetic, and considering its price, we are inclined to think the best. It is rational and simple; it offers explanations of the rules, which will be found of assistance to the student. It gives examples of methods—sometimes three methods—of working problems which are placed in miscellaneous collections. Further, it gives numerous questions to be worked out by the learner. Most of these have been chosen with a view to practical business life.—*Eminent English Writers, with a Brief Account of their Works.* By WILLIAM LAWSON, St. Mary's College, Chelsea. These biographical sketches are very correct, very pleasingly written, but they are too short to be of much use, or even to interest the reader. They extend from the fourteenth century to the present day. They begin with Chaucer and close with Kingsley. They include as many facts as possible, but they are little more than a catalogue of each author's works, with the dates at which they were issued.—*Tables of English History, Historical and Genealogical.* By THEODORE JOHNSON. An exceedingly useful compilation. The tables embrace the entire history of England. They contain the epochs of constitutional history, of the development of literature and of commerce, as well as the genealogy of our Sovereigns, and the dates of the battles and treaties which form the history of our foreign policy.

COLLINS' ADVANCED SCIENCE SERIES.—*Magnetism and Electricity.* By FREDERICK GUTHRIE, Professor of Physics at the Royal School of Mines. With 300 Illustrations. (Collins.) This is one of the best manuals with which we are acquainted. It is exact, clear, and brief. The experiments are made almost visible, and are such as can nearly always be worked by the private student with the aid of a simple apparatus.

BRIEF NOTICES.

A Popular Account of Missionary Travels and Researches in South Africa. By DAVID LIVINGSTONE, M.D. New Edition. (John Murray.) *A Popular Account of Dr. Livingstone's Expedition to the Zanzibar and its Tributaries; and of the Discovery of the Lakes Shirwa and Nyassa, 1858-1864.* (John Murray.) These popular editions of Dr. Livingstone's earlier works, which have been abridged from the large ones with more than usual skill, are well calculated for a wide audience, such as we hope they may attract. Every page bears witness to the bravery, the self-denial, the devotion of the great African traveller, and we see through his eyes with surprising satisfaction and exactness. He always modestly understated his own claims, and was always willing to see and to admire any merits in those associated with him, and in the natives with whom he had to do. Considering his large experience amongst savage tribes, his regard for individuality as well as for human life remained as keen to the end as when he first set out. These volumes can only have the effect of spreading still further an intelligent and thoughtful interest in the work that he initiated, and which will always be associated with his name—the civilisation and evangelisation of Africa. The volumes are very neat and handy; the cuts and maps are nearly all preserved; and we can only end by saying that more interesting, beautiful, or elevating volumes could not be put into the hands of the hardworking Englishman. To read these books carefully, and with thought, would almost be an education in itself.

The volume of the *Expositor for* 1875, (Hodder and Stoughton) contains a store of most valuable matter for the Biblical student. Besides those wonderfully suggestive sermons of Bishop Thirlwall, to which we have already drawn attention, there are the most able articles on the Book of Ruth; Dr. Morison on the First Chapter of the Epistle to the Hebrews; a very learned, thoughtful, and suggestive series by Dr. Reynolds, on the First Epistle to Timothy; an elaborate and careful set on the somewhat perilous subject of the Epistles to the Seven Churches in Asia, by Professor Plumptre; and also various shorter articles on topics equally important. We cannot imagine a more competent or thorough bit of work than this—Mr. Cox himself contributing several characteristic papers. There is much learning but little pedantry—splendid results are communicated in a popular and pleasant way which renders reading simply delightful. The work is as different as could be from the old style of commentary. We should not forget to name specially a very thoughtful article on "The Disciple whom Jesus Loved," by Professor Stanley Leathes.

The Economy of Thought. By T. HUGHES. (London: Hodder and Stoughton.) Goethe is somewhere reported to have professed with some self-satisfaction that he had never thought about thinking:—*Ich habe nie auf Denken gedacht.* Mr. Hughes certainly would not be inclined to indulge in this sort of complacency, for he has given us in a book of 438 closely-printed pages the results of a very great deal of thought about thinking. We wish we could congratulate him on the result, but we are sorry to say that we have met with nothing so wearisome, heavy, dull, and unprofitable for a very long time. This heaviness would not, perhaps, matter very much if wisdom and instruction could be gained by the careful study of the book. But nearly every chapter that we have read (we really could not manage to wade through them all) contains specimens of loose and inaccurate thinking, expressed in language which, for clumsiness and ambiguity, we never saw equalled. The enormous bulk of the book is simply managed by saying in the most prolix and tiresome way all that the writer can scrape together under the multitudinous divisions and sub-divisions and sub-sub-divisions which are easily arrived at by plentiful verbal and propositional dissection. Thus the third chapter is headed—"Thought Viewed as an Identical Fact." After some investigation we arrived at the conclusion that by this remarkable use of the word *identical*, which is nowhere explained, the author merely means special or peculiar; and the object of the chapter, which contains more than thirteen pages, is to accumulate evidence that thought exists. The author begins by saying that it is needless to prove this, any more than to prove our own existence, or one of our senses, or one of our mental sensibilities, and he adds, in language the grammar of which fairly beats us:—

Happily for us, hardly anybody requires arguments to prove these phenomena, for all are conscious of them, equally helpless as to the production of many arguments in their proof, and are primary facts at the root of belief and reasoning universally; and the denial of them would leave us helpless in absolute unbelief, and would affect the denier himself as well as others relative to them.

However, notwithstanding this disclaimer, he proceeds to collect two classes of proof that thought exists—the first class being subdivided into twenty heads, each of which, of course, gives occasion for a mouthful of amplification. Thus the fact of thought is proved by—1, Rational perception; 2, intelligent conception; 3, rational judgment; 4, reasoning; 5, intention; 6, rational desire; 7, anticipation; 8, imagination; 9, memory; 10, fear: 11, "the power of hope"; 12, "the power of belief"; 13, love; 14, reverence; 15, hatred (with three sub-subs); 16, choosing; 17, submission; 18, ambition (expounded by four sub-subs); 19, enthusiasm; 20, prejudice. We think our readers will

admire the admirable self-restraint by which the author limited his proof to twenty. Of course he might have gone on in this style to any extent. Thus—21, spitefulness; 22, shyness; 23, sulks; 24, pugnacity; 25, practical joking, &c. Of course a writer who indulges in flatulence of this kind may make his windbag as large as he chooses without any trouble. We need not occupy our readers with any further specimens of the vapid expositions, and false and feeble reasonings, conveyed in muddled and ungrammatical sentences, which abound in this work. To use the author's own remarkable language, we can only conclude that his style both of thought and of expression is remarkably *identical*.

It is stated that the article in the *Edinburgh Review* on the Suez Canal is from the pen of Mr. Goschen, and represents to some extent the views of the leading members of the Liberal party on this important question.

5,000,000
(five million) packages of
HORNIMAN'S PURE TEA
were sold last year by their Agents. This Tea is recommended for Great Strength, delicious flavour, and real Cheapness.

3,248 AGENTS—Chemists, Confectioners, &c., in every town sell HORNIMAN'S PURE TEA, in PACKETS only.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGE.

BOLTON—PEARSE.—Jan. 12, at Sherwell Chapel, Plymouth, by the Rev. W. Bolton, M.A. of Leeds, assisted by the Rev. C. Wilson, M.A., of Plymouth, Frederic, younger son of William T. Bolton, of Highbury-terrace, London, to Ann Haycroft, eldest daughter of William Pearse, of Alton-terrace, Plymouth.

DEATHS.

HALLEY.—Nov. 21, at his residence in Lawrence, New Zealand, in the 40th year of his age, Ebenezer Halley, surgeon, youngest son of the Rev. Dr. Halley, of Clapton.

MAPP.—Dec. 29, at 27, Euston-grove, Claughton, Birkenhead, Mary, wife of Wm. Taylor Mapp, aged 63.

COLLINS.—Jan. 12, at his residence, 7, Medina-terrace, Cliftonville, Brighton, of bronchitis, after a few hours' illness, John James Collins, Esq., late of the firm of Messrs. Rickett, Smith, and Co., in his 63rd year. His end was peace.

MIALL.—Jan. 16, at Welland House, Forest Hill, Louisa, wife of Edward Miall, late M.P. for Bradford. Friends will please accept this intimation.

ROBINSON.—Jan. 16, at Woodridings, Pinner, the Rev. John Robinson, aged 77, for thirty-one years one of the Secretaries of the London City Mission.

HOLLOWAY'S PILLS.—PREVENTIBLE DISEASES.—Many are the maladies which at all seasons and in all districts silently work their way into the human system through miasma, noxious vapours, and deteriorated air, which could all be dispossessed by a few doses of these admirable Pills. The vitiated gases enter the lungs as we breathe, and contaminate the blood, which will convey the poisonous particles throughout the body unless some purifier such as these Pills be taken to cleanse it. Let the poison lurk where it will, thither will it be followed by this never-failing antidote. Holloway's Pills expel all harmful matters from the circulation, and cleanse the solids likewise from all treacherous impurities tending to produce disease.

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

ASTHMA AND MALADIES OF THE CHEST AND LUNGS.—Slade's Anti-Asthmatic Cigarettes, after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be), in every case, and in many instances a final cure. Bottles 2s. 9d., 4s. 6d., and 11s.—Thomas Slade, 118, Long-acre, London, and all Chemists.

THE HAIR.—For 40 years Mrs. S. A. ALLEN'S WORLD'S HAIR RESTORER has received the commendation and favour of the public. It has acquired the highest place that can be obtained for any moderate enterprise, and contributed to the adornment of tens of thousands of persons, who have the proof of its serviceable character. It will positively renew and restore the original and natural colour of grey, white, and faded Hair. It will strengthen and invigorate the Hair, stop its falling, and induce a healthy and luxuriant growth. No other preparation can produce the same beneficial result Sold by all Chemists and Perfumers, in large bottles, 6s. Depôt, 114 and 116, Southampton-row, London.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"Civil Service Gazette."

Advertisements.

BENNETT, 65 & 64, CHEAPSIDE.

WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

CLOCKS — TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

REQUIRED, in LADIES' SCHOOL, an ARTICLED PUPIL. Duties light. Premium moderate. Instruction in accomplishments, and subjects required for Cambridge Local Examination. Professors attend. Principal, a member of Congregational Church, holds Cambridge Higher Honours Certificate.—Address, Delta, 47, Ingleby Street, Birmingham.

PREPARATORY ESTABLISHMENT FOR YOUNG GENTLEMEN. Conducted by Ladies. Home comforts. Large and lofty rooms. Separate beds. Masters attend. Prospectus and references on application to Misses BAILEY and HOULGATE, Linden House, Breakspear-road, St. John's, Lewisham, S.E.

EDUCATION.—There being Two or Three unexpected VACANCIES in an old-established Boys' School, a few PUPILS will be taken at Two-thirds the usual Terms. Unexceptionable references.—Apply, by letter, for Prospectus, &c., to Alpha, 103, Fenchurch-street, London.

THE WIDOW of a Baptist Minister, Clapham, London, would RECEIVE for Board and Residence a YOUNG GENTLEMAN engaged in City during the day.—Apply, 37, Fitzwilliam-road, Clapham, London. Reference, Dr. Underhill, Baptist Mission House, London.

A CENTRAL CONFERENCE
FOR THE PROMOTION OF
SCRIPTURAL HOLINESS,
OR INCREASED SPIRITUAL LIFE,
WILL BE HELD AT
FREEMASONS' HALL, GREAT QUEEN STREET,
LONDON,
DURING THE WEEK COMMENCING
FEBRUARY 21st.

FURTHER PARTICULARS WILL BE HEREAFTER ANNOUNCED.

CAVE HOUSE SCHOOL, UXBRIDGE.
Established 1820.
Principals—Messrs. HUNT and GAYFER.
Thorough moral and religious training, sound liberal education, and successful preparation for all Public Examinations guaranteed. Fees, Thirty-six Guineas.
TERM commenced THURSDAY, Sept. 16th.

NOTTINGHAM.—THE PARK.
Mademoiselle COURTIAL'S ESTABLISHMENT for YOUNG LADIES. Special attention to the French language. Masters for Arithmetic, Latin, Music, and Natural Science. Resident German Governess. References kindly permitted to the Revs. Dr. Stoughton, Ealing; C. Clemance, Camberwell; F. S. Williams and R. Dawson, Nottingham.

EDUCATION for YOUNG LADIES, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.
Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.
The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.
French taught by a resident Parisian Lady.

THE LADIES' HIGH CLASS SCHOOL, MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON, SURREY.
Principals—Mr. and Mrs. CHARLES B. INGHAM and the Misses CONNAH.
The System of Education is based upon approved modern principles, and interest and vitality are the characteristics which continually pervade it.
The instruction in Music is thorough and effective, and unusual interest is attached to its study by the combination of the theory with its practice.
The Principals, having resided for some time abroad, are enabled to give continual supervision to the practical acquirement of the Continental languages.
The house is beautifully and healthily situated on gravelly soil.
It stands on high ground and overlooks the Crystal Palace and the Surrey Hills.
References to well-known Congregational ministers and laymen.
Prospectuses may be had on application.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.
PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature	Mrs. C. L. BALFOUR.
Botany	Prof. BENTLEY, King's Coll.
French Language	Dr. MANDROU.
German Language	Dr. GERNER.
Italian Language	Prof. FERRERO, LL.D.
Ancient and Modern History	Dr. KEMSHEAD, Dulwich Coll.
English Language	G. E. WEST, Esq.
Physical Geography... ...	WM. HUGHES, King's Coll.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing and Organ	H. W. MONK, Esq.
Drawing and Painting ...	E. C. MILES, Esq.
Geology and Biblical Studies	Rev J. W. TODD, D.D., F.G.S

Terms and Particulars on application to THE PRINCIPALS.

CONGREGATIONAL SCHOOL, for the EDUCATION of the SONS of MINISTERS.
Rev. T. RUDD, B.A., Principal.
This SCHOOL will REOPEN, after the holidays, on THURSDAY, 27th inst.
JOSIAH VINEY, Hon. Sec.

STROUD LADIES' COLLEGE, BERCHES GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
FIRST TERM 1876 will begin THURSDAY, January 27.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.
Head Master—ROBERT JOHNSTONE, M.A., LL.B.,
Assisted by Six Resident Masters.
The School consists of Upper, Middle, and Preparatory Departments, in which boys are prepared for commercial life, the public schools, and the Universities. The junior classes are trained by ladies. New dormitories and a dining-hall having been recently added to the premises, a few additional pupils can be received. The health and comfort of delicate boys specially cared for.
For prospectus apply to Mrs. Duff, the Lady Principal, or the Head Master.
School duties will be resumed JAN. 17.

HOWARD HOUSE SCHOOL, THAME, near OXFORD.
The success of this School for Thirty-five years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good Writing, Arithmetic, French, Book-keeping, and Mercantile Correspondence, Pupils from this School, at the last Oxford and Cambridge Local Examinations, passed in honours in Religious Knowledge, Reading, Arithmetic, English History, Geography, and Shakespeare, Mathematics (Euclid and Algebra), French, and Latin. Terms, Twenty-two and Twenty-four guineas, according to age.
For views and prospectuses, apply to the Principals, Messrs. J. and J. W. MARSH.
References to Parents in all parts of England.
Messrs. J. and J. W. Marsh are assisted by seven resident English Masters, one French Master, and Two Lady Teachers.

NEW COLLEGE SCHOOL, ROMSEY, HAMPSHIRE.
Inclusive terms for Parlour Boarders, 50 Guineas per annum.
Principal—Rev. J. SHERRATT.

BLACKPOOL. — MERCHANTS' COLLEGE EXTENSION. Names entered for January 28. Full prospectus, address ISAAC GREGORY, F.R.G.S.

MILL HILL SCHOOL, MIDDLESEX.
HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.
VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.
ASSISTANT MASTERS—
JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.
JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.
WILLIAM GREY, Esq., M.A., late Scholar of Exeter College, Oxford, First Class in Moderations, Second Class in the Final Classical Schools.
A. ERLEBACH, Esq., B.A. Lond.
G. EMERY, Esq., B.A. Lond.
LADY RESIDENT—Miss COOKE.
The LENT TERM commences THURSDAY, January 20th.
For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

GOVERNMENT SECURITY.

BRITISH GUARDIAN LIFE, BANKING AND BUILDING ASSURANCE COMPANY

(LIMITED),

GARRICK STREET, W.C., LONDON,

ESTABLISHED 1869.

Authorised Capital, £250,000, *Shares of* £1 *each, paid in Four Quarterly Instalments.*

GOVERNMENT SECURITIES.—Fifty per cent. of the Premiums paid upon the whole Life Policies is invested in the names of Trustees in British Government Securities.

BANKING ASSURANCE.—Thirty per cent. of the second and following Premiums paid is the Banking Account of the Assurer.

BUILDING ASSURANCE BRANCH.—EXAMPLE.—A person by paying the Annual Premium of £33 10s., can to himself £500 (viz, 13 years after entry,, or to his representatives immediately in case of death, or he may, after the policy has been in existence for one year, have from the Company, upon security of the deeds, the sum of £278, free o Interest, in lieu of his Assurance.

ACCIDENTAL DEATH ASSURANCE.—To provide against Death resulting from Accident of any kind within twenty-one days of the occurrence upon payment of a single premium, at the rate of One per Cent. of the sum assured, being the first and final payment.

MINISTERS OF RELIGION.—A special system of Assurance for Ministers of all denominations, by which a Sustentation Fund is provided in case of temporary disablement, and an Annuity to commence at an early age at the option of the Assurer.

REDUCTION OF DEBT on Places of Worship on a new and advantageous system.

SHARES.—MINIMUM INTEREST at the rate of £5 per cent. per annum is allowed on the paid-up Capital of the Company, and a bonus of 20 per cent. of the Profits will be divided every three years. 20,000 more only will be issued at par.

The only Company based upon the above principles.

Special Terms to Agents.

THE NORTHERN CONGREGATIONAL SCHOOL,

SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

Principal — Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

COMMITTEE.

Rev. Robert Bruce, M.A., Huddersfield.	J. Briggs, Esq., J.P., Wakefield
Rev. Bryan Dale, M.A., Halifax.	T. W. Burnley, Esq., Gomersal
Rev. Chas. Illingworth, York.	George Clay, Esq., Dewsbury.
Rev. J. James, F.S.S., Morley.	James Dodgshun, Esq., Leeds.
Rev. James Rae, B.A., Batley.	Esau Hanson, Esq., Halifax.
Rev. J. R. Wolstenholme, M.A., Wakefield.	H. Sugden, Esq., Brighouse.
	W. H. Lee, Esq., J.P., Wakefield
	Joshua Taylor, Esq., Batley.

M. Wilks, Esq., Manchester.

The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises Terms, and further information, apply to the Principal or Secretary.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A., (London), First in the First class in Classical Honours at both First and Second B.A. Examinations,

ASSISTED BY NINE OTHER MASTERS.

The College enjoys the following Scholarships:—

The Directors' Scholarship	 25	Guineas per annum.
Senior Tettenhall	" 30	"
Junior Tettenhall	" 25	"

Tenable at the College.

The Shaw Scholarship	..... £30	per annum.
The Mander	" £30	"

Tenable for three years at the Oxford, Cambridge, or London Universities.

For Prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip P. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

WINTER TERM, from JAN. 16 to APRIL 15

A large Swimming-bath is now provided on the college premises.

ROYAL POLYTECHNIC INSTITUTION.—NEW MUSICAL ENTERTAINMENT, by Mr. GEORGE BUCKLAND. Gabriel Grub and the Grim Goblin. Magnificent views and effects. A new Experimental Lecture, by Professor GARDNER, A Holiday Budget of Curious Experiments. Progress of Royalty in India, with new views and effects, by Mr. J. L. KING. Admission to the whole, 1s.; children under 10, half-price.

ROYAL POLYTECHNIC.—ANOTHER Polytechnic Novelty.—The marvellous AERIAL MERCURY; a New Song written by H. EDMONDS, Music by J. A. JOPP, will be sung by G. JOPP, R.A.M., on each occasion of exhibiting this illusion. The Compound Cycloinal Apparatus, producing beautiful patterns, before the visitors. The Geological Piano, or Musical Stones, by M. HONORE BAUDRE. Admission 1s.; children under 10, half-price.

ROYAL POLYTECHNIC.—GRAND DISTRIBUTION of PRESENTS from the Giant Christmas Tree, on Wednesday, January 5th, 12th, and 19th; DUGWAR the Juggler; HERR PROSKAUER'S Drawing Room Magic and all the Polytechnic Novelties. Admission to the whole, 1s.; children under 10, half-price.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

22, New Bridge-street, London, E.C.

Established 1847.

The NINTH TRIENNIAL BONUS will be declared at the Annual Meeting in APRIL NEXT.

ALFRED LENCH SAUL, Secretary.

THE PROVIDENT SUPPLY ASSOCIATION (Limited),

112, Queen Victoria-street, London, E.C., near Mansion-house and Cannon-street Stations.

The NEW PRICE LISTS may be had gratis on application, or for 3d. per post,

Membership open to all by purchase of one or more £5 Preference or Ordinary Shares, or by 5s. Annual Ticket, entitling to free carriage, &c.

Friends of Shareholders, Members of any Co-operative Society, Civil Servants, and Clergymen of any denomination may have like Tickets at 2s. 6d.; and persons not requiring free carriage at 1s.

Families effect a considerable saving in annual expenses by becoming Members.

By order,
GEORGE H. PHILLPOTTS, Secretary.

ELECTRICITY IS LIFE.

PULVERMACHER'S PATENT

GALVANIC CHAIN-BANDS, BELTS, BATTERIES, RECENTLY IMPROVED.

Approved by the Academy of Medicine of Paris and other Medical Authorities in England and abroad.

HAVE NOW STOOD THE TEST OF THIRTY YEARS' SUCCESSFUL EXPERIENCE.

BY the latest improvements, self-application of these electro-curative appliances has become more convenient, exceedingly comfortable, and most efficacious. The Volta-electric current generated by the present Chain-Bands, though exceeding in quantity that produced by the former Bands, most agreeably imparts to the system a mild but perceptible stream of Electricity of such multifarious healing powers that it may be said to embody a host of remedies in one; most effective, especially, in Nervous exhaustion, Functional Disorders, and many ailments resisting ordinary treatment. The remarkable curative properties of these Bands are widely known, authentically acknowledged, and moreover confirmed by multitudes of patients who, having been restored from a variety of ailments, voluntarily contributed the testimonials contained in the Pamphlet,

"GALVANISM, NATURE'S CHIEF RESTORER OF IMPAIRED VITAL ENERGY,"

Post free for 3 stamps.

This mass of evidence therein is supplemented by the following paragraph recently found in the standard work (p. 76, 1867) of John King, M.D., Clinical Professor of Obstetrics, at Cincinnati:

"These chains are very useful in many Nervous Disorders:

" Muscular Debility	Aphonia	Rheumatism "
" Hemiplegia	Epilepsy	Dyspepsia "
" Paralysis	Torpid Liver	Paralysis (Bladder)"
" Central Paralysis	Asthma	Chorea "
" Spinal Paralysis	Amenorrhœa	Impotency "
Neuralgia	Dysmenorrhœa	Writer's Cramp "
" Sciatica	Spinal Irritation	Hysterical Cramps "
" Stiff Joints	Nervous Debility	and Contractions "
" Hysteria	Constipation	Loss of Smell "
" Hysteric Paralysis	Deafness (Nervous)	Loss of Taste, &c. "

For further information and price list apply to

J. L. PULVERMACHER'S GALVANIC ESTABLISHMENT, 194, REGENT STREET, LONDON, W.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,

With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW to PURCHASE a PLOT of LAND for FIVE SHILLINGS per MONTH,

With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY AT £4 PER CENT. INTEREST.

Apply at the Office of the BIRKBECK BANK. All sums under £50 repayable upon demand. Current Accounts opened similar to ordinary Bankers. Cheque-books supplied. English and Foreign Stocks and Shares purchased and sold and Advances made thereon.

Office Hours from 10 till 4; on Mondays from 10 till 9, and on Saturdays from 10 till 2 o'clock.

Pamphlet containing full particulars may be obtained post free on application to

FRANCIS RAVENSCROFT, Manager.

ALEXANDRA PALACE COMPANY

(Limited.)

£450,000 FIRST MORTGAGE 5 PER CENT. DEBENTURES; redeemable in 1881, at 105 per cent., thus yielding to the investor 6 per cent. Secured on about 440 acres of freehold land and the Alexandra Palace and buildings.

£20 per cent. to be paid on application, £30 on 15th February, and the balance on or before 28th February, 1876.

The Directors INVITE SUBSCRIPTIONS for £450,000 FIVE PER CENT. DEBENTURES for a term of five years, interest payable half-yearly in September and March. These Debentures are about to be issued for the purpose of redeeming a Mortgage of £105,000, and to replace £345,000 of Debentures which will shortly fall due.

The Debentures will be secured by a deed, which will contain all clauses and powers usual in mortgages, and will form a first charge on the property of the Company, consisting of the Palace and other buildings, the Park of about 188 acres, and 252 acres of building land, the whole 440 acres being freehold.

The Palace and buildings are insured for £237,800.

The balance-sheet for the six months ending 31st October, 1875, as certified by Messrs. Quilter, Ball, and Co., shows a net profit of more than sufficient to pay the interest for the whole year on the Debentures, and this notwithstanding the exceptionally heavy expenses attendant upon the opening and first half-year's working. The interest is therefore secure.

The building land of 252 acres will be shortly offered to the public, and the purchase-money will be applied (after setting apart a sum not exceeding £30 000 for its development by the formation of roads, sewers, &c) in creating a fund for the redemption of the Debentures at £105 per cent., and in the meantime will be invested at interest in trustees names. Land in close proximity to the estate has been recently sold for £2,000 per acre.

The Debentures will be issued in sums of not less than £100, or in multiples thereof; and due notice will be given of the time when they are ready for delivery.

Prospectuses and Forms of Application can be obtained of Messrs. Barclay, Bevan, and Co., 54, Lombard-street, E.C, the Company's Bankers; at The Alliance Bank, Bartholomew-lane (either of whom will receive subscriptions); at the offices of the Company, Muswell-hill; or their Solicitors, Messrs. Dawes, Sons, and Rolph, 9, Angel-court, Throgmorton-street, E.C.

14th January, 1876.

ALEXANDRA PALACE COMPANY

(Limited).

ISSUE OF £450,000 5 PER CENT. DEBENTURES.

To be Retained by the Bankers.

To the Directors of the Alexandra Palace Company (Limited).

Gentlemen,—Having paid to the Bankers, to the account of the Alexandra Palace Company (Limited), the sum of £ as a Deposit on Debentures of £ each, I request you to allot to me that number of Debentures, and I engage to pay the balance upon and to accept that or any lesser number that you may allot to me, as named in the Prospectus, in default of which my payment on application shall be forfeited.

Name.....
Address.....
Description .....
Signature .....
Date .....

LAW LIFE ASSURANCE SOCIETY, FLEET STREET, LONDON.

Invested Assets on 31st Dec., 1874	£5,547,084
Income for the past year	512,730
Amount paid on Death to December last	10,228,346
Reversionary Bonus allotted for the five years ended 31st December last	662,104
Aggregate Reversionary Bonuses hitherto allotted	5,523,138

The expenses of management (including commissions) are under 4 per cent. on the annual income.

Attention is especially called to the new (revised and reduced) rates of premium recently adopted by the office.

The rates for young lives will be found materially lower than heretofore.

Forms of Proposal, &c., will be sent on application to the Office.

PERPETUAL INVESTMENT BUILDING SOCIETY, 1874.

Established 1851. Incorporated.

Deposits received daily at 3½ per cent., subject to one week's notice for withdrawal.

Paid-up Shares issued daily at 4 per cent. interest payable Half-yearly, and Shares withdrawable at one week.

Subscription Shares payable monthly, quarterly, or yearly.

Advances promptly made upon Houses and Lands.

Agents wanted in unrepresented localities.

JOHN EDWARD TRESIDDER, Secretary.

OFFICES, 16, NEW BRIDGE STREET, LONDON.

EAGLE INSURANCE COMPANY,

79, Pall-mall. For Lives only. Established 1807.

Reports, Prospectuses, and Forms, may be had at the Office, or from any of the Company's Agents, post free.

GEORGE HUMPHREYS, Actuary and Secretary.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE. Chairman, HENRY ASTE, Esq.—Chief Office, 73 and 74, King William-street, E.C.

ONE MILLION STERLING

Has been paid as

COMPENSATION

FOR

DEATH AND INJURIES

Caused by

ACCIDENTS of ALL KINDS,

By the

RAILWAY PASSENGERS' ASSURANCE COMPANY,

Hon. A. KINNAIRD, M.P., Chairman.

PAID UP CAPITAL and RESERVE FUND, £180,000.

ANNUAL INCOME, £200,000.

Bonus allowed to Insurers of Five Years' Standing.

Apply to the Clerks at the Railway Stations, the Local Agents, or

64 CORNHILL, and 10, REGENT-STREET, LONDON.

WILLIAM J. VIAN, Secretary.

BANK OF SOUTH AUSTRALIA.
Incorporated by Royal Charter, 1847.

DRAFTS ISSUED upon Adelaide and the principal towns in South Australia. Bills negotiated and collected. Money received on deposit at agreed rates. Apply at the offices, 54, Old Broad Street, E.C.

WILLIAM PURDY, General Manager.

TO EXHIBITORS, ETC.

DISSOLVING VIEW APPARATUS.—Before purchasing see HUGHES'S BI-CYLINDRICAL LANTERNS, fitted with the Silber Light. By Royal Letters patent. A set for £7 7s. Sole invention of Mr. Hughes.

The most ingenious, portable, and exquisite Lanterns out. A great novelty. Universally admired by eminent scientific men. Should be seen.

The TRI-CYLINDRICAL for marvellous effects. A fine Instrument.

The Educational Set, 3¼-inch complete, with Dissolver, £4 10s.

Improved Dissolving Tap.

A fine Series of over 7,000 Slides, of all parts of the world, Livingstone's Travels, Scripture, Temperance, and other tales. Also, New Lecture Set of the Arctic Expedition, with effects; also, the Captain, Crews, and Ships, taken at Portsmouth.

Photographs, nicely coloured, 2s. each; Comic Slipping Slides, 1s. 2d.; Levers, 3s. 6d.; Chromatropes, 8s. 6d. All 3-inch.

The improved Lecturer's Reading Stand and Lamp.

Sable's Practical Instructions in the Art of Glass Painting. Post free, 1s. Best Manual out.

Gas bags, jets, &c.

Buy of the maker, cheapest and best in England. See Testimonials. Illustrated Catalogue, 100 pages, post free, 6d.

W. C. HUGHES, Manufacturing Optician, 151, Hoxton-street, N., London.

DRY FEET.

Ladies are respectfully invited to inspect our various descriptions of CORK AND CLUMP SOLED BOOTS, from 21s. to 27s. Catalogues Post Free.

THOMAS D. MARSHALL & BURT,
192, OXFORD STREET, LONDON.

USE
GODDARD'S PLATE POWDER.
(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD Chemist, Leicester.

DINNEFORD'S FLUID MAGNESIA.

For over 30 years approved as the best remedy for ACIDITY of the STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and as a safe and gentle aperient for delicate constitutions, ladies, children and infants.

DINNEFORD & Co., 172, New Bond-street, London, and of all Chemists throughout the world.

INFANT LIFE.

The safest Remedy for Children cutting their Teeth is

MRS. JOHNSON'S SOOTHING SYRUP,

which is not swallowed as a medicine, but is used only on the Gums. It contains no Narcotic, nor anything that can injure the most delicate infant. It Cools the Heated Gums and gives immediate Relief. Prepared only by

BARCLAY & SONS, FARRINGDON STREET, LONDON.

Price 2s. 9d. per bottle. Sold by all Chemists.

"FOR THE BLOOD IS THE LIFE."
See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

TRADE MARK,—"BLOOD MIXTURE."

THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES, Eruptions, Blotches, Ulcerated Sore Legs, Old Sores, Glandular Swellings, Cancerous Ulcers, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Heads, Sore Eyes, Erysipelas, Itch, Scurfs Discolorations of the Skin, Humours and Diseases of the Skin of whatever name or nature, are literally carried out of the system in a short time by the use of this world-famed Medicine.

THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

IMPORTANT ADVICE TO ALL.—Cleanse the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it obstructed and sluggish in the veins; cleanse it when it is foul, and your feelings will tell you when. Keep the blood pure, and the health of the system will follow.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

CLARKE'S WORLD-FAMED BLOOD MIXTURE is sold in Bottles, 2s. 6d. each, and in cases, containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases,—BY ALL CHEMISTS and PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by the Proprietor,

F. J. CLARKE, Chemist, Apothecaries' Hall, Lincoln.
Wholesale: All Patent Medicine Houses.
LONDON DEPOT: 150, OXFORD-STREET.

HOOPING COUGH.—Roche's Herbal Embrocation. An Effectual Cure without Internal Medicine.

The salutary effects of this Embrocation are so generally acknowledged, that many of the most eminent of the Faculty now recommend it as the only known safe and perfect cure, without restriction of diet or use of medicine.

Sole Wholesale Agent, Edwards, 38, Old Change. Sold at 4s. per bottle by all Chemists.

Roche's Herbal Embrocation.

Harmoniums,
Musical Instruments of all kinds.
Pianofortes,
On equal terms with any London Firm
American Organs.

DAWES' PATENT MELODY HARMONIUMS.

(*The best substitute for the Organ.*)

As supplied to Her Majesty and H.R.H. the Princess Louise.

These fine-toned Instruments are now manufactured in Germany. They possess a clear and distinct additional melody in the Treble, also a Sub-Bass or Pedal note in addition to the chords usually played. The Oak Instruments are specially toned and constructed for Places of Worship.

The new Organ Harmoniums (manufactured in Germany) possess a round Diapason quality of tone, the construction also is of the strongest and best materials. Prices from 10 guineas to 90 guineas. A liberal discount made on all instruments to Ministers, Chapels, Schools, &c., by

S. KING, MUSIC DEPOT, ROSS, HEREFORDSHIRE
(Lists Post-free.

WATCHES, CHAINS, &c., TRADE CATALOGUE, WITH ENGRAVINGS, Free.
JAMES SIMMONS, 28, Edgbaston Street, Birmingham.

BORWICK'S
GOLD MEDAL
BAKING POWDER
has been awarded
THREE MEDALS
for its superiority over all others, and is used by thousands daily for making bread, pastry, puddings, &c., light and wholesome. 1d. and 3d. packets, also 6d. and 1s. boxes, of all grocers.

NOTICE.—WILLS' BEST BIRD'S-EYE.

Every Packet of this TOBACCO will in future be lined with pure tin-foil, thus perfectly preserving its condition and delicate flavour.

W. D. & H. O. WILLS.

January, 1876.

KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink Label, and Cork branded

"KINAHAN'S LL WHISKY."
Wholesale Depôt, 20, Great Titchfield-street, Oxford-street, W.

LIVER TONIC.
(GEORGE & WELCH'S.)

SUCCESSFUL AND HEALTH GIVING. STIMULATES THE ACTION OF THE LIVER, PROMOTES DIGESTION, AND SUPPLIES TONE AND VIGOUR TO THE SYSTEM.

2s. 9d. and 4s. 6d. per Bottle.

From Chemists, or free by Rail on receipt of Post-office Order for 3s. to

GEORGE & WELCH, Worcester.

PAINS IN THE LIMBS.

INFLUENZA AND RHEUMATISM.

BARCLAY'S (DR. BATEMAN'S) PECTORAL DROPS are held in high estimation.

Curing Pains in the Limbs and Joints, inducing gentle Perspiration, and Preventing Fever.

Prepared only by BARCLAY & SONS, 95, Farringdon-street, London, and sold by all respectable Druggists, in bottles 1s. 1½d. and 2s. 9d. each.

See that "Barclay & Sons'" name is on Government Stamp.

The Marvellous Remedy for Coughs, Colds, Hoarseness, Asthma, Bronchitis, Consumption, and all Chest Affections.

PECTORINE.

Sold by all Chemists, in bottles, at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each.

Sent by Proprietors upon receipt of Stamps.

From Rev. J. STONEHOUSE, St. Saviour's Vicarage, Nottingham.

August, 1874.

Dear Sir,—I can strongly recommend your Pectorine as an invaluable Cough Remedy. I have given it a fair trial in my own family, and have also supplied it to persons suffering from Cough in my parish, and in every instance it has given immediate relief. In some cases, after passing sleepless nights, one or two doses of the Pectorine have had such a good effect that persons have got a good night's rest, and the Cough has speedily disappeared.

Mr. A. ROLFE, St. Ann's Square, Manchester, Says: "Your Pectorine is superior to any medicine I have ever tried for Coughs or Colds."

PECTORINE cures the worst forms of Coughs and Colds.
PECTORINE cures Hoarseness.
PECTORINE gives immediate relief in Bronchitis.
PECTORINE is the best Medicine for Asthma.
PECTORINE cures Whooping Cough.
PECTORINE will cure a troublesome tickling Cough.
PECTORINE is invaluable in the Early Stages of Consumption
PECTORINE relieves all Affections of the Chest, Lungs, and Throat.

Prepared only by SMITH & CLARKE,
Manufacturing Chemists, Park Street, Lincoln.

*** Vice-Chancellor Sir C. Hall granted a perpetual injunction, with costs, against F. Mason, Chemist, Rotherham, for using the word "Pectorine."

EXCELSIOR GAS BATH, £5 10s. 0d., Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road S.W.

GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the

"GLENFIELD STARCH,"

Which imparts a brilliancy and elasticity gratifying to the wearer.

TOWLE'S CHLORODYNE, renowned for giving immediate relief in Coughs, Consumption, Asthma, Bronchitis, Diarrhœa, Cholera, &c. Price 13½d., 2s. 9d., and 4s. 6d. A Surgeon writes—"I have found Towle's Chlorodyne to relieve more pain and cause more joy than any other medicine" Also, TOWLE'S CHLORODYNE JUJUBES and LOZENGES. Towle, 75, Bk. Piccadilly, Manchester. 1s. Packet per Post.

WARMING of CHURCHES, Chapels, Schools, Workshops, Private and Public Buildings. Guaranteed for five years. Mr. JOSEPH TRUSWELL'S new and improved HOT-AIR HEATING APPARATUS, to be fixed above or below the floor. Warranted to heat to 65 degrees in frosty weather. For Prospectuses and other information send to Joseph Truswell, 152, Sutherland-road, Sheffield.

CROSSE & BLACKWELL, Purveyors to the Queen, SOHO-SQUARE, LONDON, direct attention to the following articles of their manufacture, which *always bear their name and address on the labels.*

PURE PICKLES in MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES, an exquisite compound of sweets and sours.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

SAUCES for FISH, GAME, &c.

POTTED MEATS and FISH in fancy tins and jars.

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE, and MULLIGATAWNY SOUPS.

JAMS, JELLIES, and ORANGE MARMALADE, made from fresh Fruit and with refined Sugar only.

CALVES'-FEET JELLY in bottles, Orange, Lemon, Madeira, and Vanilla flavours.

FLAVOURING ESSENCES, distilled from the fresh Fruits and Spices, Orange, Lemon, Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S Genuine Manufactures *always bear their name and address on the labels,* and may be obtained of Grocers, Chemists, and Italian Warehousemen throughout the world.

BREIDENBACH'S MACASSARINE OIL.—A most invaluable preparation for Strengthening, Beautifying, and Preserving the Hair. Price 1s. per Bottle, or three in one, 2s. 6d.

BEAUTIFUL HANDS.
BREIDENBACH'S AMANDINE.

This marvellous preparation produces, in very few applications, a SOFT, WHITE HAND. 2s. 6d. jar, of all chemists and perfumers. None genuine unless labelled "Breidenbach Co.'s, 157B, New Bond-street." Sole address.

PEPPER'S QUININE and IRON TONIC Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC thoroughly Recruits and Re-establishes the General Bodily Health.

Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

DELLAR'S CORN and BUNION PLASTERS. Boxes, 1s. 1½d., and 2s. 9d. each.

The Corn Plasters are a certain cure for hard or soft corns; the Bunion Plasters a proved remedy for bunions and enlarged toe joints. Sold by all Chemists.

CRACROFT'S ARECA NUT TOOTH PASTE.—By using this delicious Aromatic Dentrifice, the enamel of the teeth becomes white, sound, and polished like ivory. It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s 6d. each. (Get Cracroft's.)

DEAFNESS, NOISES IN THE EARS, &c.—DELLAR'S ESSENCE for DEAFNESS has proved an extraordinary remedy. It always relieves, generally cures, and is strongly recommended by thousands who have derived benefit. It is quite harmless. Sold in bottles, 1s. 1½d., and 2s. 9d. each, by all Chemists.

LOCKYER'S SULPHUR HAIR RESTORER will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

PEPPER'S WHITE COUGH MIXTURE is the most reliable, speedy, and agreeable Cure for Coughs, Colds, Asthma, Bronchitis, Consumption, and all diseases of the lungs and air passages. Is soothing and comforting in its action, and quite different from ordinary cough remedies. Bottles, 1s. 1½d. and 2s. 9d. All Chemists.

NO MORE PILLS or OTHER DRUGS. Any invalid can cure himself, without medicine, inconvenience, or expense, by living on DU BARRY'S DELICIOUS REVALENTA ARABICA FOOD

(which saves fifty times its cost in medicine), and is irresistible in indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking, fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

CURE of LIVER and BILIOUS COMPLAINTS. From the Rev. James T. Campbell, Sycerstone Rectory, near Fakenham, Norfolk.

Dec. 5, 1859.

"Gentlemen,—I have long known and appreciated the virtues of DU BARRY'S REVALENTA ARABICA FOOD. In all cases of indigestion, and particularly when the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects.—JAMES T. CAMPBELL.

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD.—Dr. F. W. Bencke, Professor of Medicine in Ordinary to the University of Marburgh, writes in the "Berlin Clinical Weekly," of April 8, 1872:—"I shall never forget that I owe the preservation of one of my children to the REVALENTA ARABICA. The child (not four months old) suffered from complete emaciation, with constant vomiting, which resisted all medical skill, and even the greatest care of two wet nurses. I tried Du Barry's Revalenta with the most astonishing success. The vomiting ceased immediately, and after living on this Food six weeks, the baby was restored to the most flourishing health. Similar success has attended all my experiments since with this Food, which I find contains four times as much nourishment as meat."

DU BARRY'S FOOD.—"Twenty-seven years' DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. BINGHAM, Captain Royal Navy.—London, 2nd October, 1848."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food.—MARIA JOLLY.

DU BARRY'S FOOD.—Cure No. 52,422 of CONSUMPTION.—"Thirty-three years' diseased lungs, spitting of blood, liver derangement, deafness, singing in the ears, constipation, debility, palpitation, shortness of breath, and cough have been removed by DU BARRY'S DELICIOUS FOOD. My lungs, liver, stomach, head, and ears are all right—my hearing perfect.—JAMES ROBERTS, Timber Merchant, Frimley."

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—'In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair, I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romain-des-Isles.

DU BARRY'S FOOD.—Dr. Livingstone, describing the province of Angola, in the "Journal of the London Geographical Society," mentions the happy state of the people, "who require neither physician nor medicine, their staff of life being the RELEVANTA ARABICA FOOD, which keeps them perfectly free from disease—consumption, scrofula, cancer, &c., having been scarcely heard of among them; nor smallpox and measles for more than twenty years."

DU BARRY'S FOOD.—"FEVERS, Dysentery, Exhaustion, Scurvy, which prevailed on board our good ship the Jean Bart, of the French navy, on her late voyage round the world, have yielded to DU BARRY'S excellent REVALENTA ARABICA FOOD, which we found far superior to lime juice and compressed vegetables to restore officers and men to health and strength, and we regret that routine should hitherto have stood in the way of its universal adoption in the navy.—Drs. L. Maurette, C. Malcor, L. Delonele, J. Vallery, E. Canvy, G. Bourdon, E. Ytier, J. Mondot, Sourrien. Roads off Hyeres, 15th May 1873."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, ½lb. at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lbs., 28s.; 24lbs., 50s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 30s.; 576 cups, 55s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

DEPOTS: DU BARRY and Co., No. 77, Regent-street, London, W.; same house, 26, Place Vendome, Paris; 19, Boulevard du Nord, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 28, 29, Passage, Kaiser Gallerie, and 163, 164, Frederick-street, Berlin, W.; 8, Wallfisch Gasse, Vienna; and at the Grocers and Chemists in every town.

LEA AND PERRINS' WORCESTERSHIRE SAUCE.

In consequence of Spurious Imitations of

LEA & PERRINS' SAUCE,

which are calculated to deceive the Public, LEA & PERRINS have adopted

A NEW LABEL,

bearing their Signature—

Lea & Perrins

which will be placed on every bottle of

Worcestershire Sauce

after this date, and without which none is genuine.

*** *Sold wholesale by the Proprietors, Worcester; Crosse and Blackwell, London; and Export Oilmen generally. Retail, by dealers in Sauces throughout the World.*

November, 1874.

RELIEF FROM COUGH IN TEN MINUTES.

HAYMAN'S BALSAM OF HOREHOUND

Is the most certain and speedy remedy for all Disorders of the Chest and Lungs. In Asthma and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting of Blood, Hooping Cough, Hoarseness, Loss of Voice, &c., this Balsam gives instantaneous relief, and if properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use. It has a most pleasant taste.

IMPORTANT TESTIMONIAL.

Amport Firs, Andover, May 29th, 1869.

Sir,—I have for some years had your Balsam of Horehound for Mrs. B. Webster, and intended writing to tell you how much benefit she has derived. She was considered consumptive, but the Balsam has quite restored, and she is now quite strong. I have recommended you dozens of customers, and all have been pleased with it.—I am, yours, &c.,

Mr. Hayman, Chemist. H. B. WEBSTER.

Mr. Horrex, Chemist, Mildenhall, writes:—"One of my customers says your Balsam is worth sixpence a drop."

IN THE NURSERY

it is invaluable, as children are fond of it and take it eagerly. Immediately it is taken, coughing ceases, restlessness is gone, and refreshing sleep ensues. No lady who has ever tried it would ever afterwards be without it.

Prepared only by A. HAYMAN, Chemist, Neath; and sold by chemists, price 1s. 1½d. and 2s. 9d. per bottle.

WHOLESALE AGENTS.

Sold in London by Prout and Harsent, 229, Strand; Sanger and Son, 150, Oxford-street; Hooper, London Bridge; W. Sutton and Co.; Barclay and Sons, London.

"A STITCH IN TIME SAVES NINE."

BY THE USE OF

KAYE'S WORSDELL'S PILLS

HEALTH MAY BE RESTORED AND PRESERVED.

ESTABLISHED 50 YEARS.

SOLD EVERYWHERE.

READE'S CHEST BALSAM

FOR COUGHS AND COLDS.

This invaluable medicine immediately relieves old or recent Coughs, Colds, Influenza, Hoarseness, Tightness of the Chest, Asthma, Bronchitis, and Pains in the Chest and Lungs. The worst cases are quickly benefited by this remedy, which is pleasant, and does not affect the head as most cough medicines do.

Prepared only by Reade Brothers, Chemists, Wolverhampton, and sold by most chemists, in bottles at 1s. 1½d., 2s. 9d., and 4s. 6d. each. London agents, Sanger and Sons, 150, Oxford-street, and W. Edwards, Old Change; Manchester, Woolly, Market-street; Liverpool, Chellew, Lord-street; Birmingham, Southalls, Bull-street; Leeds, Reinhardt, Briggate.

INVALIDS.

DR. ABERCROMBIE'S NEW SOLVENT PROCESS cures Consumption, Asthma, Bronchitis Heart Diseases, Dropsy, Tumours, &c. Names and Addresses of Thousands of extraordinary Cures, also those of many Ministers, added. Inquiry courted. Details of Self-cure, post free, cloth bound, Six Stamps, from 10, Claremont-square, London, N.

ABRIDGED REVIEWS OF THE BOOK:—

The METHODIST RECORDER says, "Success testified by Ministers," &c., &c.

The WATCHMAN says, "The work will well repay perusal," &c., &c.

The PRIMITIVE METHODIST says, "The treatment has met with great success."

COAL.—COCKERELL'S COALS.—Best Wallsend, 32s.; Wallsend—Class B, 29s.; Best Inland, 31s. Inland, Class B, 28s. Best Coke, 18s. Cash on delivery.

Central Office: 13, Cornhill.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 32s.; Wallsend Seconds, 31s.; best Wigan, 31s.; best Silkstone, 31s.; best Stafford, 30s.; new Silkstone, 29s.; Derby Bright, 28s.; Barnsley, 28s.; Kitchen, 26s.; Hartley, 25s.; Cobbles, 24s.; Nuts, 24s.; Steam, 23s.; Coke, 18s. per 12 sacks. Cash. Screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and South Tottenham, N.; and 4 and 5, Wharves, Regent's Park-basin, N.W.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

UNPARALLELED SUCCESS OF GOODALL'S WORLD-RENOWNED HOUSEHOLD SPECIALITIES.

GOODALL'S BAKING POWDER, 1d. Packets; 6d., 1s., 1s. 6d., and 2s. Tins. THE BEST IN THE WORLD.

YORKSHIRE RELISH, Bottles, 6d., 1s, and 2s. each. THE MOST DELICIOUS SAUCE in the WORLD.

GOODALL'S QUININE WINE, Bottles, 1s., 1s. 1½d., 2s., and 2s. 3d. each. THE BEST TONIC YET INTRODUCED.

Sold by Grocers, Chemists, Oilmen, &c.

Prepared by GOODALL, BACKHOUSE and CO., Leeds.

DR. HASSALL'S FOOD, for INFANTS, CHILDREN, and INVALIDS.

The BEST and MOST NOURISHING of all INFANTS' and INVALIDS' FOODS, which have hitherto been brought before the Public; it contains EVERY REQUISITE for the full and healthy support and development of the body, and is to a considerable extent SELF-DIGESTIVE. Recommended by the Medical Press and Faculty. Sold by Druggists, Grocers, Oilmen, &c., in Tins, 6d., 1s., 2s., 3s. 6d., 6s., 15s., and 28s. each.

A Treatise by Dr. Arthur Hill Hassall, M.D., on the Alimentation of Infants, Children, and Invalids, can be had post free on application from the Manufacturers,

GOODALL, BACKHOUSE, and CO., Leeds.

SAMUEL BROTHERS, MERCHANT TAILORS, BOYS' OUTFITTERS, &c., 50, LUDGATE HILL, E.C.

"Ulsters."

"ULSTERS."

SAMUEL BROTHERS.

The great and growing demand for these substantial and impressive Coats is incontrovertible evidence of their value. They are now ready (or to order) in the utmost variety, and the REAL IRISH FRIEZE ULSTERS (as exhibited by Samuel Brothers at the International Exhibition) can be obtained from no other firm. For wearing qualities these garments are unsurpassed and invaluable during the coming season.

50, LUDGATE HILL, E.C.

Overcoats.

The CHESTERFIELD and ALBION OVERCOATS, solely produced by Samuel Brothers, are unsurpassed for comfort, while inimitable in fit and fashionable appearance. For Walking, Riding, Travelling; for Town or Country; for Rain, Cold, or Hard Weather, the NEW OVERCOATS will be found highly serviceable and decidedly conducive to health. They are elegant in style and not oppressive in weight.

50, LUDGATE HILL, E.C.

Travelling Suits.

The extreme durability of Samuel Brothers' "WEAR-RESISTING FABRICS," and their imperviousness to the assaults of inclement weather, render these suits most attractive and welcome to all whose business or pleasure leads them to journey long distances. Better protectors against incidental colds or chest complaints need not be desired, as the woollen fabrics are thoroughly warm to the body, without being unnecessarily restrictive.

50, LUDGATE HILL, E.C.

SAMUEL BROTHERS' PRICE LIST.

GENTLEMEN'S SUITS (in Nine Classes).

A	B	C	D	E	F	G	H	I
36s.	42s.	50s.	59s.	75s.	81s.	91s.	102s.	110s

GENTLEMEN'S OVERCOATS (in Nine Classes).

A	B	C	D	E	F	G	H	I
21s.	28s.	33s.	42s.	50s.	55s.	65s.	70s.	84s.

GENTLEMEN'S "ULSTERS" (in Nine Classes).

A	B	C	D	E	F	G	H	I
30s.	42s.	50s	60s.	70s.	75s.	84s.	90s.	100s

THE NEW ILLUSTRATED BOOK OF FASHIONS Contains 45 Portraits of Boy Princes of Europe, Eminent Statesmen, and Merchant Princes, illustrating the newest and most gentlemanly styles of costume. Price 6d., or gratis to customers. Patterns and Guides to Self-Measurement post free. SAMUEL BROTHERS, 50, Ludgate-hill, London, E.C.

CITY ROYAL PIANOFORTE and HARMONIUM SALOON.—KEITH, PROWSE, and CO., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialities:—New Boudoir Model Pianette, in walnut, full compass, 25 guineas and 27 guineas, the cheapest, strongest, and most elegant pianette yet produced; also their new grand iron oblique, frame of iron, equal in power and richness of tone to a drawing-room grand, price 100 guineas.

City Depot for Mason and Hamlin's American Organs, No. 48, Cheapside, 18 guineas to 150 guineas, and for Alexandré's Gold Medal Harmoniums, 4 guineas to 100 guineas.

FLUTES.—The NEW MODEL FLUTE (old fingering), for beauty and volume of tone unsurpassed, 3½ guineas and 7 guineas. Also Rudall and Co.'s Prize Medal Flutes, new and second-hand. A great variety of Second-hand Flutes of all fingerings, 1 guinea to 25 guineas.—At KEITH, PROWSE, and Co.'s Manufactory, 48, Cheapside.

MUSICAL BOXES by NICOLE FRERES.—KEITH, PROWSE, and Co. direct Importers, offer parties seeking really fine, well-tuned instruments, a selection of more than 500 boxes, with all the recent improvements, from £4 to £250. Buyers are requested before purchasing to visit the new saloons, especially devoted to the sale of these enchanting instruments, which for quality have no equal.—Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.—Barrel Pianofortes, 16, 18, and 90 guineas.

BANJOES.—The New Cheapside Model is the best. Machine head, covered back, &c., 5 guineas; other models, 1 to 12 guineas. The new scale for pasting on the fingerboard, 6d., nett. The new Instruction Book, with full direct ons for learning the Banjo, and a large collection of airs, songs, &c., 6s. nett.—KEITH, PROWSE, and Co., 48, Cheapside. Importers of strings from Italy.

100 GUINEA ORGAN.

JOHN BEALE and SONS beg to call attention to their 100 Guinea Organ, constructed with all the latest improvements, and of the highest class of workmanship, in handsome case with richly illuminated front pipes.

Estimates for larger instruments forwarded on application to

JOHN BEALE and SONS' Organ Works, Bridgewater, Established 1837.

A sketch of the above on receipt of seven stamps.

FOR PUDDINGS, BLANC-MANGE, &c., &c.

BROWN & POLSON'S CORN FLOUR.

HAS TWENTY YEARS' WORLD-WIDE REPUTATION.

EVERY PACKET BEARS THE SIGNATURES,

John Brown *John Polson*

HASSOCKS, CUSHIONS, SEAT-MATS, CARPETS, CLUNY TAPESTRY, and other DAMASKS.

THOMAS BROWN AND SON,
CHURCH FURNISHERS,
14, ALBERT STREET, MANCHESTER,

Are paying special attention to the Furnishing of Churches, and invite applications for Samples and Estimates, and as T. B. and Son's Establishment is situated in the centre of the manufacturing district, they can offer many advantages in prices of goods, low rates of carriage, &c.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squilla, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

. Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.

These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

"PSALMS AND HYMNS,"

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

SPECIAL NOTICE.—The New Edition, published at Eightpence, is neatly bound, and is strongly recommended for the use of Sunday Scholars, and other young people attending congregational worship. A new Index of hymns suitable for the young has been added. Specimen copies will be sent by post to Ministers or Superintendents making application to the Secretary.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, the West Indies, St. Helena, &c.

Upwards of Five Hundred Pounds have been distributed this year by grants to Ministers' Widows.

Applications to participate in the profits must be made to the Trustees before the 31st of March. Address, the Rev. J. T. WIGNER, Tressilian Road, Lewisham High Road, S.E.

OPINIONS OF THE PRESS.

"We have been glad to receive from the publishers a copy of a new edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—Nonconformist.

"This edition (16mo enamelled cloth) is not only published at the wonderfully small price of eightpence, but it has special features to recommend it—we find an 'Index of Hymns appropriate for Young People's Special Services.' We commend the book in strongest terms, and hope that this volume will enable very many more to enjoy the public as well as the private use of this beautiful selection of hymns. We thank the trustees for their enterprising spirit."—The Baptist.

"The arrangement is particularly excellent, and the range of topics extensive. . . . The editors have laboriously collected the best materials for praise-worship which our language yet affords."—Freeman.

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at EIGHTPENCE. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and CO., Bouverie Street, Fleet Street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. orde Prospectuses, with full particulars, sent on application.

Budge Row Chambers, E.C. JOHN TEMPLETON, Secretary.

THE IMPROVED

"Premier" Patent School Desk.

SOLE MAKER TO THE LEEDS, MANCHESTER, BRADFORD, HALIFAX, AND VARIOUS OTHER SCHOOL BOARDS.

T. RICHARDSON, PIMBLETTT STREET, PARK STREET, MANCHESTER.

Drawings and Price Lists on application.

FREDK. EDWARDS AND SON'S

ECONOMICAL TILED KITCHENERS.

Designed to obviate entirely the objections made to Kitcheners of the ordinary description. These Kitcheners are thoroughly effective and durable. They are very economical; they give no oppressive amount of heat; and they properly ventilate the Kitchen. The Ovens are more equally heated than in the ordinary Kitcheners, and roasting can be done in front of the fire if desired. The various sizes suited to different Establishments, and one in action, may be seen daily at Messrs. EDWARDS and SON'S,

49, GREAT MARLBOROUGH STREET, REGENT STREET, LONDON.

Prospectuses forwarded, per post free, on application.

COAL-TAR SOAP.

(Wright's Sapo Carbonis Detergens.)

It purifies, cleanses, and sweetens the skin, taking away all pimples, blotches, and roughness.

By its antiseptic qualities it wards off all infectious diseases, such as Small-pox, Scarlatina, Fevers, &c., and thoroughly purifies the body after an attack, so necessary for the prevention of the graver secondary complications.

Its mild and healthful action makes it particularly useful for children, preventing and curing the many forms of skin diseases to which they are subject.

"It is the only true antiseptic soap."—BRITISH MEDICAL JOURNAL.

"In our hands it has been most effective in skin diseases."—THE LANCET.

"An unfailing remedy for foul breath and an unpleasant odour from the person."—MEDICAL TIMES.

IN TABLETS, 6d. and 1s.

W. V. WRIGHT & CO., SOUTHWARK ST., LONDON.

CAUTION.—This is the only Coal-Tar Soap that is recommended by the medical profession. We caution the public against the spurious Coal-Tar Soaps with which the market is flooded.

DR. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.

CHLORODNYE effectually checks and arrests those too-often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhœa, and is the only specific in Cholera and Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From Lord FRANCIS CONYNGHAM, Mount Charles, Donegal, 11th December, 1868.

"Lord Francis Conyngham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See Lancet, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of CHLORODYNE; that the story of the defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had been sworn to.—See Times, 13th July, 1864.

Sold in bottles at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government stamp. Overwhelming Medical Testimony accompanies each bottle.

SOLE MANUFACTURER—J. T. DAVENPORT, 33, Great Russell Street, Bloomsbury, London.

JNO. GOSNELL & CO.'S

CHERRY TOOTH PASTE

is greatly superior to any Tooth Powder, gives the Teeth a Pearl-like Whiteness protects the enamel from decay, and imparts a pleasing Fragrance to the Breath. Price 1s. 6d. per pot.

Sold by all Chemists and Perfumers, and at ANGEL PASSAGE, 93, UPPER THAMES ST., LONDON, E.C.

FIFTH EDITION OF

THE ARGOSY.

EDINA, Mrs. HENRY WOOD'S New Illustrated Serial Story, commences in

THE ARGOSY for JANUARY. 5th Edition now ready.

CONTENTS.

1. Edina: a New Serial Story, by the Author of "East Lynne." Chap. 1—Heard at Midnight. Chap. 2—Rosaline Bell. Chap. 3—On the Bare Plain. Illustrated by M. Ellen Edwards.
2. Rose Lodge. By Johnny Ludlow.
3. Outward Bound.
4. At Grenoble. With illustrations. By Charles W. Wood.
5. Voices in the Night.
6. Barbara Earle.
7. Paganini.
8. 1876.

Sixpence Monthly.
Fifth Edition now ready.

"The 'Argosy' has delightful stories."—Brighton Examiner. "The 'Argosy' is one of the marvels of the day."—London Scotsman. "The 'Argosy' is very good."—Court Circular. "The 'Argosy' is the best and cheapest of our magazines."—Standard. "The 'Argosy' is one of the most tasteful of the monthlies."—Scarborough Gazette. "The 'Argosy' bears a rich freight."—Press. "The 'Argosy' is remarkably well got up."—Naval and Military Gazette. "The 'Argosy' is ever welcome."—Brighton Observer. "Johnny Ludlow's stories are almost perfect of their kind."—Spectator. "Johnny Ludlow arouses considerable interest."—Saturday Review "Johnny Ludlow shows vigour of description and a strong grasp of character."—Athenæum. "Johnny Ludlow has given proof of a rarer dramatic instinct than we had suspected among our living writers of fiction."—Nonconformist. "Johnny Ludlow is full of interest."—Vanity Fair. "Very few have surpassed Johnny Ludlow's stories."—Globe. "Thoroughly high in tone and healthy in character."—Guardian. "Charming."—Staffordshire Sentinel.

Mrs. HENRY WOOD and JOHNNY LUDLOW in the ARGOSY for January.

FIFTH EDITION NOW READY.
SIXPENCE MONTHLY.
Richard Bentley and Son, 8, New Burlington-street, W.

CHEAPEST IN THE WORLD!

MAGIC LANTERN SLIDES,

irect from the Maker, on any subject, at the following prices:—

PLAIN, 16s.; COLOURED, 30s. per dozen.
Specimen Slide for 18 and 32 stamps respectively.

Send Stamp for List of nearly 7,000 Views to—

SMYE and CO.,
222, OLD KENT ROAD, LONDON, S.E.

MATLOCK BATH, DERBYSHIRE.—"The CLARENCE" BOARDING ESTABLISHMENT. Magnetic, Hydropathic, Mineral, and Electric Baths. Terms (with or without the Baths) during the winter months, very moderate. Liberal Table and excellent cookery.

Physician—Dr. CLAY, L.R.C.P., &c., &c.

WM. CARTLEDGE, Proprietor.

N.B.—Persons suffering from Rheumatism, Gout, Neuralgia, Sciatica, Debility, &c., &c., will find immediate relief by using the Magnetic Baths. See John Wesley's opinion of Electricity, as a curative agent.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s 6d. Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

INTERESTING FACSIMILE REPRINTS.

Just published, in crown 8vo, Augustine binding, or paper boards, 6s.; antique morocco, 21s; large paper copies, in roxburghe binding, 21s.; antique morocco, £2 10s.,

The COMPLEAT ANGLER;

or, the Contemplative Man's Recreation. By ISAAC WALTON.

This reprint of the first edition, published in 1653, is printed on paper similar to that of the original. The quaint title-page, the very clever drawings of fishes, and the antique head-pieces and tail-pieces, are also faithfully copied by a photographic process, which exactly reproduces the original.

In crown 8vo, with 19 quaint Woodcut Illustrations, bound in antique style, or in paper boards for binding, price 7s. 6d.; morocco antique, 21s. A few copies on Large Paper have been printed, price, in Roxburghe binding, 21s. each; or antique morocco, £2 10s.

The PILGRIM'S PROGRESS,

as Originally Published by JOHN BUNYAN.

The special characteristics of the first edition, of 1678, are carefully preserved—the colloquial language, quaint spelling, and curious side-notes, the peculiar forms and mixtures of types, the irregular use of capitals and italics, are faithfully reproduced, as well as the grotesque illustrations found in the early editions; thus enabling the modern reader to realise the rude form in which John Bunyan put his immortal allegory before the readers of his own day.

Now ready, in antique cloth, price 5s., post free,

SOME PASSAGES of the LIFE

and DEATH of the Right Honourable JOHN, Earl of ROCHESTER, who Died on the 26th of July, 1680. Written by His Own Direction on his Deathbed. By GILBERT BURNET, D.D. Reprinted in facsimile from the Edition of 1680. With an Introductory Preface by Lord Ronald Gower.

"Every word of it is applicable this hour; and we know of no more useful book within the limits of the object contemplated by the author. We recommend its perusal to all who can appreciate argument and eloquence."—English Churchman.

London: Elliot Stock, 62, Paternoster-row.

Now ready, in demy 8vo, price 12s., post free,

LIFE in CHRIST: a Study of

the Scripture Doctrine on the Nature of Man, the Object of the Divine Incarnation, and the Conditions of Human Immortality. In Five Books. By EDWARD WHITE, Author of "The Mystery of Growth."

"It is, so far as our acquaintance with the literature of the subject goes, the most complete and exhaustive examination and defence of the doctrine of 'Life in Christ' on which we can lay our hand."—Christian World.

Now ready, price 1s., post free,

ERRORS and TERRORS of

BLIND GUIDES: the Popular Doctrine of Everlasting Pain Refuted. By Rev. N. G. WILKINS, M.A., Chaplain to the English and American residents in Hanover.

"This is an unusually powerful pamphlet. Mr. Wilkins speaks out with noble boldness. The reasons he gives for rejecting the doctrine of everlasting torments are conclusive."—The Rainbow.

Post 8vo, cloth, price 5s., post free,

TWELVE DISCUSSIONS

Proving the Extinction of Evil Persons and Things. By HENRY SMITH WARLEIGH, Rector of Ashchurch.

Elliot Stock, 62, Paternoster row, London, E.C.

Now ready, price Twopence, by post 2½d.,

"UNTRAINED MEN"; or,

Is College Training Indispensible to Enable a Man to Preach the Gospel? A Reply to the Notes of a Speech made by the Rev. Ll. D. Bevan before the Congregational Union, as reported in the "Christian World" of October 22, 1875. By THOMAS CHESHIRE.

Elliot Stock, 62, Paternoster-row, London, E.C.

SWEDENBORG'S TRUE CHRISTIAN RELIGION, cloth 8vo, pp. 815. 2s. 6d.

The following in 18mo cloth, gilt edges—

ATHANASIAN CREED and Subjects Connected with it. 1s.; sewed 6d.

HEAVEN and ITS WONDERS; also, HELL and the INTERMEDIATE STATE. 2s.

THE NEW JERUSALEM and its HEAVENLY DOCTRINE, and the DOCTRINE of CHARITY. 9d.

Complete List on application.

Swedenborg Society, 36, Bloomsbury-street, London, W.C.

Now ready, crown 8vo, cloth bound, Eight Plates, price 5s.

NEW AND ORIGINAL ILLUSTRATED WORK ON

OVARIAN DROPSY and ASCITES: their Diagnosis and Treatment. Also on Prolapsus of the Uterus. By RICHARD EPPS, M.D. (Cl.), M.R.C.S.

London: Simpkin, Marshall & Co., Paternoster Row.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 11s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

Second Thousand, price 3s. 6d. cloth,

GRACE FOR GRACE.

LETTERS OF REV. WILLIAM JAMES, OF ALBANY, U.S.A.

"The letters are such as formed part of a very full, personal, private, and confidential correspondence; the sentiments and teachings contained in them are such as had grown out of the deep, varied, extensive, and protracted experiences of a very able, accomplished, and devout man; and they are marked by the most intense and fervent aspirations after the loftiest spiritual attainments, are full of the 'breath of life,' and are written in a style of great vigour, polish, and brevity."—Literary World.

London: Hodder and Stoughton, Paternoster-row.

Just published, price Sixpence,

"Is the AUTHORITY of the CHURCH DIVINE?" A Romish Cardinal's Question Answered from an Evangelical Nonconformist's Point of View. In Three Chapters. By CLEMENT CLEMANCE, B.A., Pastor of the Congregational Church, Camberwell Green.

BY THE SAME AUTHOR.

Decide for Christ: Intended for Christian friends to put into the hands of those whom they are anxious to lead to religious decision. Price 3d. in neat wrapper; 6d. cloth.

Confess Christ: Designed to put into the hands of those who are "disciples of Jesus, but secretly." Price 3d. in neat wrapper; 6d. cloth.

"Joining the Church"; or, Welcomes and Counsels of a Pastor to a newly-admitted Member of a Congregational Church. Together with Leaves from Pastoral Note-Books. Price 3d. in neat wrapper; 6d cloth.

London: Hodder and Stoughton, Paternoster-row.

NOW READY, COMPRESSED SCORE, PRICE TWOPENCE,

AN APPENDIX TO

Congregational Church Music.

Adapting it to the recent SUPPLEMENT TO THE CONGREGATIONAL HYMN-BOOK.

This appendix contains Forty Tunes (nearly all new to English collections), of which several have been specially contributed by Sir John Goss and other friends.

CONGREGATIONAL CHURCH MUSIC. Contains over 500 Tunes, Chants, or Anthems, Arranged or composed by Sir John Goss, the late Rev. W. H. Havergal, M.A., Sir G. J. Elvey, Drs Dykes and Mason, and Messrs. Hopkins, Novello, H. Smart, Turle, and others. A List of Editions may be had on application.

London: Hodder and Stoughton, Paternoster-row.

Now ready,

The CONGREGATIONAL YEAR-BOOK for 1876, containing the proceedings of the Congregational Union and General Statistics of the Denomination. Price 2s.; or in cloth, 3s. Postage 7d.

London: Hodder and Stoughton, Paternoster-row.

The BRITISH QUARTERLY REVIEW. Published on the 1st of JANUARY, APRIL, JULY, and OCTOBER, price 6s., or 21s. per annum, prepaid.

No. CXXV., for JANUARY, is now ready, containing—

I. Herbert Spencer's Sociology.
II. Among the Prophets.
III. The Hindu Woman, Real and Ideal.
IV. Servia.
V. The Stock Exchange and Foreign Loans.
VI. Disestablishment in New England.
VII. Political Questions in Italy.
VIII. Contemporary Literature.

London: Hodder and Stoughton, Paternoster-row.

DISESTABLISHMENT in NEW ENGLAND. See the BRITISH QUARTERLY REVIEW for JANUARY.

SECOND EDITION of the ARGONAUT. The First Number of a New and Enlarged Series. Edited by GEORGE GLADSTONE, F.R.G.S. F.C.S. Sixpence Monthly. "Richard Frith," a New Story, by the author of "Ups and Downs of an Old Maid's Life" is commenced in the January number.

London: Hodder and Stoughton, Paternoster-row.

A MAGAZINE FOR ALL BIBLE STUDENTS.

The EXPOSITOR for JANUARY is Now Ready. Price 1s.

The EXPOSITOR. Edited by the Rev. SAMUEL COX. Vol. II. is now ready. Demy 8vo, pp. 492, price 7s. 6d. Contributors—The late Bishop Thirlwall, Professor Plumptre, Dr. H. R. Reynolds, Dr. F. Godet, Professor Stanley Leathes, Dr. Jas. Morison, &c. Vol. I. may also be had, uniform in size and price.

London: Hodder and Stoughton, Paternoster-row.

The CONGREGATIONALIST. Edited by R. W. DALE, M.A., Birmingham. Price Sixpence Monthly.

CONTENTS FOR JANUARY.—Now Ready.

I. Canon Pusey.
II. The Editor on his Travels.
III. Death and Life.
IV. The French Reformed Church.
V. Pious Profanity.
VI. A Forerunner of Old Catholicism.
VII. Parish Churches: to Whom do they Belong.
VIII. Class and Trade Journals.
IX. Sorrow Under the Eye of God. By T. H. Gill.
X. Notices of New Books.

London: Hodder and Stoughton, Paternoster-row.

A Fine Steel Portrait of Mr. D. L. Moody, from an Original Photograph, appears in

The EVANGELICAL MAGAZINE for JANUARY. With an Article on "Mr. Moody's Work in London," by Mr. G. Holden Pike. Now ready, price Sixpence. Edited by Rev. Dr. SPENCE, M.A.

London: Hodder and Stoughton, Paternoster-row.

WILLIAM COLLINS, SONS, AND CO.'S
SCHOOL PUBLICATIONS.

COLLINS' READING BOOKS.

From the large number of unsolicited Testimonials received from Teachers of the highest experience and position in the educational world, WILLIAM COLLINS, SONS, & Co., *justly conclude that larger and better results have been obtained from the use of their Reading Books than from any other existing Series.*

They will be found to be admirably graduated for instruction in the art of Reading as such, and as required by the Revised Code, 1875.

THE NEW CODE

PROGRESSIVE READERS.

Illustrated by DALZIEL Brothers.

First Primer. 32 pp., Illustrated, fscp. 8vo, sewed, 1d.; or cloth limp, 2d.

Second Primer. 64 pp., Illustrated, fscp. 8vo, sewed, 2d.; or cloth limp, 3d.

First Standard. 90 pp., Illustrated, extra fscp. 8vo, cloth limp, 4d.; or cloth, 5d.

Second Standard. 124 pp., Illustrated, extra fscp. 8vo, cloth limp, 6d.; or cloth, 7d.

Third Standard. 174 pp., Illustrated, extra fscp. 8vo, cloth 9d.

Fourth Standard. 208 pp., Illustrated, extra fscp. 8vo, cloth 1s.

Fifth Standard. 288 pp., Illustrated, extra fscp. 8vo, cloth, 1s. 3d.

Sixth Standard. For Boys. 352 pp., Illustrated, extra fscp. 8vo, cloth, 1s. 6d.

Sixth Standard. For Girls. 352 pp., Illustrated, extra fscp. 8vo, cloth, 1s. 6d.

Sixth Standard. For Mixed Classes. 480 pp., Illustrated, extra fscp. 8vo, cloth, 2s.

Home Exercises, for the above Reading Books:—

STANDARDS I. and II., fscp. 8vo, each 1d.
STANDARDS III. and IV., fscp. 8vo, each 2d.
STANDARDS V. and VI., fscp. 8vo, each 3d.

THE ACADEMIC

PROGRESSIVE READING BOOKS.

WITH

HOME EXERCISES ON THE LESSONS IN EACH BOOK.

Edited by Canon RIDGWAY.

Illustrated by DALZIEL Brothers.

Printed on superfine paper and bound in extra cloth.

Academic First Book. 12 Illustrations, 106 pp., extra fscp. 8vo, cloth, 7d.

Academic Second Book. 24 Illustrations, 144 pp., extra fscp. 8vo, cloth, 9d.

Academic Third Book 20 Illustrations, 202 pp., extra fscp. 8vo, cloth, 1s.

Academic Fourth Book. 27 Illustrations, 238 pp., extra fscp. 8vo, cloth, 1s. 3d.

Academic Fifth Book. 24 Illustrations, 320 pp., extra fscp. 8vo, cloth, 1s. 6d.

Academic Sixth Book, For Boys. 100 Illustrations, 400 pp., extra fscp. 8vo, cloth, 2s.

Academic Sixth Book. For Girls. 40 Illustrations, 400 pp., extra fscp. 8vo, cloth, 2s.

Academic Sixth Book. For Mixed Classes. 120 Illustrations, 392 pp., extra fscp. 8vo, cloth, 2s. 6d.

THE ILLUSTRATED

ENGLISH READERS.

AN ENTIRELY NEW SERIES.

First Book. 96 pp., fscp., cloth, 6d. 15 Illustrations.
Second Book. 128 pp., extra fscp, cloth, 9d. 15 Illustrations.
Third Book. 160 pp., extra fscp., cloth, 1s. 16 Illustrations.
Fourth Book. 192 pp., extra fscp., cloth, 1s. 3d. 16 Illustrations.
Fifth Book. 240 pp., extra fscp., cloth, 1s. 6d. 31 Illustrations.
Sixth Book. 2s. [In preparation.

"In all books intended for the use of public elementary schools, two points are of paramount importance, viz., quality and cheapness. For both of these we have abundant guarantees in the above Readers."

"We look for two qualities especially in a series of Elementary Readers; first, that the rudimentary books shall be cleverly adapted to the infant mind; and next that the advanced volumes shall be good at once for culture and for imparting useful information in an interesting form. Collins' Readers are good in both those respects."

"One of the main objects—never lost sight of from first to last—is to make the reading pleasant and attractive to the pupil, and so to cultivate a love of reading by agreeable association at the outset."

"Managers and teachers should examine a set of these books before they order new books for their schools. We heartily recommend the books, and predict a large sale for them."

"Such a series, carefully used, with all the aids they afford to both teacher and pupils, cannot fail to produce that great desideratum—thoroughly intelligent reading."

—*Vide* SCHOLASTIC PRESS.

Specimen Pages sent Free on Application.

COLLINS' SCHOOL SERIES.

EXTRA READING BOOKS.

History of English Literature. For Junior Classes. By F. A. LAING. Extra fscp. 8vo, cloth, 1s. 6d.

Selections from English Literature—Prose. Extra fscp. 8vo, cloth, 1s. 6d.

Eminent Writers in English Literature. By WILLIAM LAWSON, F.R.G.S. Extra fcap. 8vo, 1s. 6d.

Model Elocutionist. A Manual of Instruction in Vocal Gymnastics and Gesture. With Illustrative Diagrams and numerous Readings and Recitations. By ANDREW COMSTOCK, M.D., late Professor of Elocution, Philadelphia; and JAMES ALLAN MAIR. Extra fscp. 8vo, cloth, 1s. 6d.

Outlines of Natural Philosophy. By B. SIMPSON, London. Illustrated, extra fscp. 8vo, cloth, 1s.

Outlines of Natural History. By Dr. A. H. DICK. Illustrated. Extra fscp. 8vo, cloth, 1s.

Lessons in Political Economy, for Schools. By Dr. A. H. DICK. Extra fscp. 8vo, cloth, 1s.

Lessons in Domestic Economy, for Girls. By JOSEPH HASSELL, London. Illustrated. Extra fscp. 8vo, cloth, 1s.

GRAMMAR AND COMPOSITION.

Text-Book of English Composition, for Junior Classes, with Exercises. By THOMAS MORRISON, A.M., Glasgow. Post 8vo, cloth, 1s. 6d.

Elementary Lessons in English Composition, with Four Hundred Exercises by JAMES LEITCH, Church of Scotland Training College, Glasgow. Fscp. 8vo, cloth, 8d.

The Scholar's Word Book and Spelling Guide. By W. RICE, F.R.G.S. Cloth, flush, 9d.; boards, 1s.

Handbook of the Analysis of Sentences. By WALTER MCLEOD, F.C.P., F.R.G.S. Extra fscp. 8vo, cloth, 1s. 6d.

Analysis of Sentences, with Illustrative Examples and Numerous Graduated Exercises. Fscp. 8vo, cloth limp, 6d.

Elementary English Grammar, for Standards II. and III. Cloth limp, 4d.

Dictionary of the Derivations of the English Language, in which each word is traced to its Primary Root; forming a Text-Book of Etymology, 400pp., 18mo, cloth, 1s.

HISTORY.

History of England. For Junior Classes. By L. SCHMITZ, LL.D., London. With Illustrations and Historical Map. Fscp, 8vo, cloth, 1s. 6d.

History of Greece. By L. SCHMITZ, LL.D., London. Illustrated, with Map. Fscp. 8vo, cloth, 1s. 6d.

History of Rome. By L. SCHMITZ, LL.D. Illustrated, with Map. Extra fscp. 8vo, cloth, 1s. 6d.

History of India. By W. C. PEARCE. Fscp. 8vo, cloth, 1s. 6d. [In the Press.

History of France. By SUTHERLAND MENZIES. Illustrated, with Map. Extra fscp. 8vo, cloth, 2s.

History of Scotland. For Junior Classes. With Historical Map. Fscp. 8vo, cloth, 1s.

Landmarks of Modern History. By Rev. C. S. DAWE, B.A., London. Extra fscp. 8vo, cloth, 1s. 6d.

Table Book of History. Genealogical and Chronological, by THEODORE JOHNSON. 50pp. fscp. 4to, cloth, 1s.

Lessons from English History. For Standards IV., V., and VI. In Three Parts, 32pp., each 2d.

BIBLE HISTORY.

Old Testament History. By the Rev. COLEMAN IVENS. Fscp., 8vo, cloth, 1s.

Bible Questions, with Notes, Illustrative Lessons, &c. By THOMAS MORRISON, M.A. Fscp. 8vo, cloth, 1s.

ARITHMETIC, &c.

The Standard Arithmetic. 192pp., fscp. 8vo, cloth, 1s.
Key to ditto, 8vo, cloth, 2s.

Arithmetic, for Higher and Middle Class Schools. By HENRY EVERS, LL.D. Post 8vo, cloth, with Answers, 3s.

Elements of Algebra, for Schools and Colleges. By J. LOUDON, M.A., Toronto. Post 8vo, cloth, 2s. 6d. [Ready shortly.

Algebra to Quadratic Equations. By E. ATKINS, B.Sc. Fscp. 8vo, cloth, 1s. 6d.

Euclid, on a New Plan. By JAMES BRYCE, LL.D., Glasgow; and DAVID MUNN, Royal High School, Edinburgh. Fscp. 8vo, cloth, 2s. 6d.

Euclid. Books I. to III. By E. ATKINS, B.Sc. Fscp. 8vo, cloth, 1s. 6d.

Plane Trigonometry. By E. ATKINS, B.Sc. Fscp, 8vo, cloth. [Ready shortly.

Mensuration. By Rev. HENRY LEWIS, Culham College. Fscp. 8vo, cloth, 1s.

Long Addition Exercises; or, Separate Addition, as required by Candidates for Civil Service Examinations. By HENRY EVERS, LL.D. Fscp. 8vo, paper, 6d.

Specimen Pages sent Free on Application.

LONDON: Bridewell Place, New Bridge Street, E.C. | **GLASGOW:** Herriot Hill Works, 139, Stirling's Road. | **EDINBURGH:** The Mound.

Published by W. R. WILLCOX, 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, January 19, 1876.